(الذين ءاتينهم الكتاب يتلونه حق تلاوته أولئك يؤمنون به)

((Those to whom We have given the Book recite it with its true recital; they [are those who] believe in it)) Al-Baqarah 121

TAJWEED RULES OF THE QUR'AN

أحكام تجويد القرآن

Part 2

الجزء الثاني



By/ Kareema Czerepinski

إعداد الأستاذة/كريمة سربنسكي

TAJWEED RULES OF THE QUR'AN

أحكام تجويد القرآن

By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. The book is intended to be a guide for non-Arabs with a good grasp in English in studying tajweed.

This book explains the concept of the accent (an-nabr) in the recitation of the Glorious Qur'an and the conditions of its use, it also defines and explains the important chapter on the characteristics of the letters, velarization and attenuation (tafkheem and tarqeeq) are covered in this part, as well as the concept of the two alike, the two similar, the two close, and the two far and the rules for idghaam and ith-haar in these different relationships. A brief introductory to grammar terms is made in this book to assist the student in understanding the last chapter, that of the connecting hamzah (hamzah al-wasl).

The explanations of the different subjects are in English, and the Arabic terms are translated. This is to assist the student in understanding and encourage them to learn the Arabic definitions and terms. This book should facilitate non-Arabs studying tajweed whether they are in a classroom with explanations taught in Arabic or in English.

This book cannot replace the importance of reciting to and being corrected by a trained teacher of tajweed, instead it is a guide and an aid in understanding the concepts of tajweed, the application can only be refined by recitation and correction.

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الأستاذة كريمة كارول سرينسكي

Tajweed rules of the Qur'an

Part Two

By Kareema Czerepinski

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Foreword

Bismillah, and al-hamdu lillah, and may Allah shower greetings and peace on our beloved Messenger, his family, companions, and those who follow them in that which is right. By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. Allah chooses the time and manner for completion of things, and although the delay in part two seemed long, it was a great blessing in many ways. For the detailed introduction to this series and the references, which have not changed, please refer to the lengthy introduction in part one.

Although many were thanked in the introduction of part one, again I must express my thanks and gratitude to the honorable Sheikh Ayman Swayd and Sheikhah Rehab Shaqaqi for their huge input in the writing of part two. Sheikh Ayman laboriously wrote in more precise Arabic definitions used by him in his tajweed program on Iqra Television program "كيف نقرأ القــرآن" with the assistance of his wife, my dear teacher, Sheikhah Rehab; and these were then translated into English. May Allah grant them the highest level in Paradise and relieve them of all suffering, pain, and sorrow in this world, and grant them both good health. Ameen. Their invaluable input will support many in their study of tajweed.

There are many who assisted in reviewing part two and they all gave many wonderful and valuable suggestions in content, layout, formatting, phrasing, as well as pointing out typing errors. Surely, part two improved greatly with their help. I pray that Allah bless them all and their families with the greatest khair in this world and the Hereafter.

Lastly, I thank my dear husband again for all that he has done in support, moral and financial, for this and my other projects related to the Qur'an and tajweed. He continues to be a source of great goodness and I pray that Allah will bless him, protect him, grant him good health, and grant him all that is good in this world and Jannah Al-Firdaws in the Hereafter.

May Allah grant all that use this book and most of all its author, purity of intention in studying and teaching the Qur'an.

﴿ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ﴿٤٠﴾ ﴾

(An-Naml 40)

"This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs), Bountiful."

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The Accent in Recitation of the Glorious Qur'an

النَّبْر في تِلاوة القُرآن الكريم

النَّبر The Accent

تعريفه في علم الأصوات الحديث: هُو الضَّغْطُ علَى مَقْطَعٍ أَوْ حَرْفٍ معيّنٍ مِن حُرُوفِ الْكَلِمَةِ بِحَيْثُ يَكُونُ صَوْتُهُ أَعْلَى بِقَلِيل مِمَّا جَاوَرَه مِنَ الْحُرُوف.

The نَبْر is defined in the modern study of sounds as: Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the juxtaposed letters.

This نَبْر (raising of the voice) varies from language to language, and from dialect to dialect. In the Glorious Qur'an the نَبْر is noted, Allah knows best, in the complete rules of recitation in five different circumstances.

The first circumstance of the نَبْر in recitation

الوقف على الْحَرْفِ الْمُشَدّد Stopping on a letter that has a shaddah.

Examples: ﴿مُّسْتَقِرٌّ﴾ ﴿ٱلْحَىُّ﴾ ﴿مُّسْتَمِرٌّ﴾

All of these are examples in which the last letter of the word has a shaddah. We know that a shaddah on a letter indicates that the letter is divided in to two letters, the first letter: يَخْرُجُ بالتَباعد بَين طَرَفَي عُضْوِ النُّطْق ; this يَخرُجُ بالتّصادم بَين طَرَفَي عُضْوِ النُّطق, whereas the second: is when the reader is continuing reading and not stopping on the word. When stopping on a word like this, we stop with one saakin letter, meaning يَخرُجُ بالتّصادم بَيْن طَرَفَي عُضْوِ النُّطْق. It is then as if one letter has been dropped from the reading. It is for this reason that the learned reciters of the Qur'an warn of the necessity of an accent on this last letter, even on the letter preceding it, to point out to the listener that this one letter, is actually two. We drop the vowel, but do not eliminate the letter. An exception to the نَبْر (raising the voice) in this case is النون والمـيم المشـددتان (The noon and meem with shaddah on them). These two letters with a shaddah have the most complete غنّة. This غنّـة lets the listener know that there are two letters. Stopping on the word:

﴿لَٰكِن﴾ is therefore different than stopping on the word: ﴿وَلَٰكِنَّ﴾ and stopping on ﴿كَانَ﴾ is different than stopping on: ﴿جَآنٌّ﴾.

Another exception, Allah knows best, is stopping on a qalqalah letter that has a shaddah. When stopping on a word ending with a qalqalah letter with a shaddah, both letters of the shaddah are pronounced. Examples are in the following words: ﴿ٱلْحَقُّ﴾ ﴿وَتَبَّ﴾. When stopping on either of these words both باء and both قاف are pronounced. The first باء in the word وَتَبَّ, is pronounced with a sukoon, and the second is pronounced with a قلقلة. The same can be said about the two قاف in the word الحقّ. The نبر is then left out in this case, unless the qalqalah letter with a shaddah is preceded by a حرف مد, such as in:

﴿يُشَآقِّ﴾ and ﴿حَآدَّ﴾ for it then falls in to the third circumstance of النبر, which will be discussed subsequently, إن شاء الله .

The second circumstance of the نَبْر in recitation

There are two cases:

1. عند النُّطق بوَاو مُشَدَّدة قَبْلَها مَضْموم أو مَفْتُــوح This occurs when pronouncing a واو that has a shaddah and the letter before it has a dhammah or a fathah (فَتْحَــة). Examples: ﴿ ٱلْقُوَّةَ ﴾ and ﴿ قَوَّٰمُونَ ﴾.

2. عند النُّطق بياء مُشددَّة قَبلها مَكسُور أو مَفتُوح When pronouncing a ياء that has a shaddah, and the letter before it has a kasrah or a fathah (فَتْحَة). Examples: ﴿ شَرْقِيَّةٍ ﴾ and ﴿غَيًّا﴾.

3. There is a نبر in these cases due to the possibility of incorrectly reciting a مــد or lengthening the لين . In the example of ﴿ ٱلْقُوَّةَ ﴾ and ﴿ شَرْقِيَّةٍ ﴾ the واو and يــاء are preceded by a vowel of its own category, meaning the واو is preceded by a ضمة, and the ياء is preceded by a كسرة. There is no مد here, and to avoid it, the واو and ياء are read with an نَبْر, making clear to the listener that there is no مــد. Pressure on the letter cuts short its time, and therefore excludes the possibility of lengthening it. The same can be said of the واو and ياء that have a shaddah and are preceded by a fathah (فَتْحَــة), as in ﴿ قَوَّٰمُونَ ﴾, and ﴿ سَيَّارَةٌ ﴾. Fear of the reader creating a lengthened لين letter necessitates a نبر.

The third circumstance of the نَبْر in recitation

هُو عِندَ الانتقَالِ مِنْ حَرْفِ مَدٍّ إِلَى الْحَرْفِ الأَوَّلِ مِنَ الْمُشَدَّد This occurs when changing over from a حرف مد to the first letter of a shaddah. The saakin letter occurs بالتّصادم بين طَرَفَي عُضْوِ النُّطْـق and the mouth was busy emitting the lengthened letter, it is necessary at the change over from the مد to the saakin letter (that occurs after it), that we put a نَبْـر (an accent) in our recital. This نَبْر allows us to comply with reciting the saakin letter with تصَادُم بَين طَرَفَي عُضْوِ النُّطْـق using a collision that leaves an acoustical mark. The saakin letter then makes its presence known quite clearly. If the تصَادُم (collision) is weak the letter is then pronounced with a weak sound, to such a degree that it may not even be heard. This mistake is heard from some people when they recite the word: ﴿ ٱلضَّآلِّينَ ﴾ with one لام with a كسرة instead of two لام, the first sakinah, and the second with a vowel. This mistake is due to the absence of the نَبْر.

The fourth circumstance of النَّبْر in recitation of the Glorious Qur'an

عِندَ الْوَقفُ عَلى همزة مُتَطَرِفَة بَعد حَرْفِ مدٍّ أو لـين This occurs when stopping on a word that has a hamzah as the last letter preceded by a medd letter or leen letter. The reason for النَّـبر here is so the hamzah is not lost after the mouth was busy emitting the medd or leen letter. Remember, we do not stop on the همزة with a sukoon when there is a tanween with a fathah (فَتْحَـة) on the همزة when it is the last letter of the word. Instead we stop with a مَدّ عِوَض, then there is no نَبْر.

Examples:

﴿ ٱلسَّمَآءِ ﴾ ﴿ قُرُوٓءٍ ﴾ ﴿ ٱلنَّسِيٓءُ ﴾ ﴿ شَيۡءٍ ﴾ ﴿ ٱلسَّوۡءِ ﴾

The fifth circumstance of النَّبْر in recitation of the Glorious Qur'an

This circumstance encompasses three different words in three specific locations in the Qur'an, when these specific words are read in continuation with the following word. These three words are all past tense verbs in the dual form (meaning there are two subjects), which is formed with an alif. This alif, indicating two subjects, is followed by a sukoon as the first letter of the following word. The نَبْـر is needed in these three places so the meaning of the verse is not confused. The نَبْـر here is an indication that there is an alif of the dual form of the verb, but it was dropped due to the Arabic rule forbidding two saakin letters to be recited together (امتناع التقاء السَّاكِنَين). Without the نَبْـر the listener may think the verb is male singular instead of male double. The نَبْـر is used only when reciting these words in continuum with the next word, when stopping on these verbs with an alif indicating the dual form, there is no need for the نَبْر since the reason for it has disappeared.

﴿ ذَاقَا ٱلشَّجَرَةَ ﴾ [الأعراف:٢٢]

﴿ وَٱسْتَبَقَا ٱلْبَابَ ﴾ [يوسف:٢٥]

﴿ وَقَالَا ٱلْحَمْدُ لِلَّهِ ﴾ [النمل:١٥]

Characteristics of the Letter

صِفَاتُ الحُرُوفِ

صفات الْحُرُوف The Characteristics of Letters

The characteristics of the letters are what differentiate letters from others that share the same articulation point. If the student of the Qur'an is not applying all the characteristics of the particular letter he/she is articulating, it will sound either like a totally different letter, or will sound incorrect at the very least. The correct application of the characteristics of the letters makes the letters clearer, and teaches the various timings of the saakin letters, a very important aspect to good Qur'anic recitation. Studying the characteristics makes clear which letters are strong in make up, and which are weak. From this it is clear that the study of the characteristics of the letters and their application is a very important part of tajweed. Indeed, the application of the characteristics of letters is what differentiates a good reciter from an average one.

تعريفها في اللغة: هِيَ مَا قَام بِالشَّيْءِ مِنَ الْمَعَانِي Linguistic definition of characteristics: What serves the purpose of describing the meaning. This can be in the way of physical descriptions such as white and black, or can be abstract descriptions such as education.

في الاصطلاح: هِيَ الْكَيْفِيَّةُ الْعَارِضَةُ لِلْحَرْف عِندَ حُصُوله فِي الْمَخْرَجِ وَالَّتِي تُمَيِّزُهُ عَن غَيْرِه

Applied definition: The mode of demonstration of the letter when it occurs at its articulation point, which differentiates it from others (other letters).

Two Divisions of Characteristics

1. **الصِّفَات الأَصْلِيَّة Intrinsic or Basic Characteristics :** These are characteristics that are part of the intrinsic make up of the letter and never leave the letter. This is what will be discussed in this section.

2. **الصِّفَات العَرَضِيَّة Incidental or Conditional Characteristics:** These are characteristics which are present in a letter in some cases, and not present in the letter in other cases. An example of this would be إدغام. These are covered in other areas of this book (included in part one), and not discussed in this chapter.

الصِّفَات الأَصْلِيَّة: Intrinsic or Basic Characteristics

There are eight characteristics in pairs; each characteristic of the pair is opposite to the other characteristic in the pair. There are also seven singular characteristics that have no opposites. Every letter has at least four characteristics, one of each of the pairs of opposites.

Eight Characteristics that have Opposites ثَمَان صفات ذوات الأضداد [1]

<table>
<tr><th colspan="3">الصفة The Characteristic</th><th colspan="3">ضدها Its Opposite</th></tr>
<tr><td colspan="3">الْهَمس The Whisper</td><td colspan="3">الْجَهر The Apparent</td></tr>
<tr><td colspan="2">الشدة
The Strength</td><td colspan="2">التوسط (الْبينيّة)
The In Between</td><td colspan="2">الرخاوة
Softness</td></tr>
<tr><td colspan="3">الاستعلاء The Elevated</td><td colspan="3">الاستفال The Lowered</td></tr>
<tr><td colspan="3">الإطباق The Adhesioned</td><td colspan="3">الانفتاح The Opened</td></tr>
</table>

Seven Characteristics without Opposites سبع صفات لا أضداد لَهَا

1. الصفير The Whistle
2. اللين The Softness
3. الانحراف The Drifting
4. التكرار The Repetition
5. التفشي The Spreading Around
6. الاستطالة The Lengthening
7. الْغُنَّة The Nasalization

[1] Some scholars, and Imam Ibn Al-Jazaree is of them, mentioned two other characteristics with opposites, الإصمات والذّلاقة (The forbidden and the fluent). These two characteristics are part of Arabic phonology, but have no application to tajweed of the letters nor effect on the pronunciation of the letters.

Characteristics that have Opposites الصفات التي لها أضداد

الْهَمْس The Whisper	الْجَهْر The Apparent
في اللغة : الخفاء Linguistic Definition: *Concealment*	في اللغة: الإعلان Linguistic Definition: *Apparent*
في الاصطلاح: جَرَيَانُ النَّفَسِ عِنْدَ النُّطْقِ بِالْحَرْفِ لِضَعفِهِ النَّاشِئ عَنْ ضَعفِ الاعْتِمَادِ عَلَيْهِ في مَخْرَجِه. **Applied tajweed definition:** Running on of breath when pronouncing the letter due to its weakness in its origin, which originated from weakness of relying on the letter at its articulation point of origin.	**في الاصطلاح:** انْحِبَاسُ جَرَيَانِ النَّفَسِ عِنْدَ النُّطْقِ بِالْحَرْفِ لِقُوَّتِهِ النَّاشِئَةِ عنْ قُوَّةِ الاعْتِمَادِ عَلَيْهِ في مَخْرَجِه. **Applied tajweed definition:** Imprisonment of the flowing of breath when pronouncing a letter due to its strength which originated from relying on the letter at its articulation point.
حروفها: "فَحَثَّهُ شَخْصٌ سَكَتَ" Its Letters	**Its letters: The rest of the Arabic alphabet**

الشِّدَّة The Strength	**التَّوَسّط (البينيّة) The In-between**	**الرّخَاوَة The Softness**
في اللغة: *القُوّة* Linguistic definition: *Strength*	في اللغة: *الاعتدال* Linguistic definition: *Moderation*	في اللغة: *اللين* Linguistic definition: *Softness*
الشدة في الاصطلاح: انْحبَاسُ جَرَيَان الصَّوت عِنْدَ النُّطْق بـالْحَرْف لِكَمَال الاعْتِمَاد عَلَـى الْمَخْـرَج. **Applied tajweed definition:** Imprisonment of the running of the sound when pronouncing a letter due to complete reliance on the articulation point.	**التوسط في الاصـطلاح:** كَوْن الْحَرْف بَيْنَ الصِّفَتَيْن أَيْ بَيْنَ صِفَة الشِّدَّة وَ صِفَة الرَّخَاوَة بحَيْـثُ يَنْحَـبِسُ بَعْضُ الصَّـوت وَ يَجْـرِي بَعضُهُ عِنْـدَ النُّطْـق بِـه. **Applied tajweed definition:** The letter is in between the two characteristics; between strength and softness so that the sound is partially imprisoned and partially running when pronouncing the letter.	**الرخاوة في الاصطلاح:** جريانُ الصَّوتِ مَعَ الْحَـرْف لِضَـعفِ الاعْتِمَـاد عَلَـى الْمَخْرَج. **Applied tajweed definition:** Running on of the sound with the letter due to weakness in reliance on the articulation point.
حروف الشدة: "أجِدْ قَط بَكَتْ"	حروف التوسط: "لِنْ عُمَرْ"	**Its letters: the rest of the Arabic alphabet**

Fruits of the Characteristics of الشِّدَّة والتَّوَسط والرّخَاوَة

There are 28 letters that can be voweled, alif is not included in the number, since the alif never has a vowel and is always saakinah. The vowels are equal in timing between all letters, no matter whether the letter has the characteristic of شدّة (strength), تَوَسط (in between), or رخَــاوة (softness). No letter is longer than another when they are voweled; all vowels are equal. An example can be drawn in the word "ضَـرَبَ"; each letter has a vowel, and in this word it so happens that all the letters have a fathah (فَتْحَــة) as a vowel. The first letter in this word is a ضاد, which has the characteristic of رخاوة, or softness, the second letter is a راء, which has the

characteristic of توسط (in between softness and strength), and the third letter is a باء, which has the characteristic of شـدّة (strength); yet when this word is recited properly, the timing of the ضاد، راء، والباء are equal. No voweled letter is longer in timing than the other.

When there is a sukoon on the Arabic letters, the case is different. There is a difference in timing of the saakinah letters depending on whether they have the characteristic of شـدّة or توسط, or رخاوة. The shortest timing for saakinah letters is for the letters of شـدّة (which are: "أجد قط بَكَت"). The saakinah توسّط letters have a longer timing than those of شـدّة, and the saakinah letters of the رخاوة group have a longer timing than that of the تَوَسّـط group of letters (the لِنْ عُمَر group).

All saakinah رخاوة letters have equal timing to each other. This means that سْ should have the same timing as حْ, and هْ, as well as all other letters of this group of رِخْوَة. In the same line of thought, all letters of تَوَسّط that have a sukoon are equal in timing to each other. The لْ should have the same timing as رْ, etc. This law of equality among similes was documented by Al-Imam Al-Jazaree, in his poem مَنْظُومَةُ: الْمُقَدِّمَةُ فيمَا يَجبُ عَلى قَارِئِ القُـرْآن أنْ يَعْلَمُـه, when he said:

واللّفْظُ في نَظِيْرِهِ كَمِثْلِهِ (and the parallel of an utterance is the same as it).

If we look at the first aayah of the Faatihah, we can analyze this further.

﴿ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ۝١ ﴾ [الفاتحة:١]

The first letter of the first word, بِسْمِ has a vowel, so it takes the time that all vowels have of one vowel count. The second letter is a سين with a sukoon, and we know that the سـين has the characteristic of رخاوة, and we also know that the رخاوة group of letters has the longest timing of all the other letters, when saakin. We keep in mind though, that all رخـاوة letters that are saakinah are equal in length to each other. The third letter, a مـيم has a vowel, so it has the timing that all voweled letters have. The fourth letter that is pronounced is the saakin letter of the shaddah, a لام ساكنة, in the word: ٱللَّهِ and of the تَوَسّـط group, so it gets a timing a little shorter than that of the سين ساكنة that was in the previous word. The next letter is the second لام of the شَـدّة, a laam with a fathah (فَتْحَـة), and this gets the timing all voweled letters get.

After this is an alif, which is always in a lengthened state, and it receives the measure of two vowel counts. After that, there is a هـاء with a kasrah, so it receives the timing of one vowel count, equal to all other vowels. The next pronounced letter is the first part of the shaddah on the راء, a راء with a sukoon; this is the first pronounced letter of the word: ٱلرَّحۡمَٰنِ. The راء is of the تَوَسّط group of letters, so it receives an in between amount of timing, exactly the same timing of the laam saakinah in the word ٱللَّه. The following letter is the second part of the shaddah, a راء with a fathah (فَتْحَة) , so it receives one vowel count of timing. After this there is a حـاء with a sukoon on it. This letter is of the رخـاوة group of letters, and as previously discussed they have the longest timing of all saakinah letters. The مـيم that follows this has a fathah (فَتْحَة), and therefore receives one vowel count. It is followed by an alif, which receives the equal of two vowel counts. The نـون with a كَسْـرَة that comes after the alif receives one vowel count. The next pronounced letter is the first part of the راء that has a shaddah on it, a راء ساكنة of the word: ٱلرَّحِيمِ. It is of the تَوَسّـط group of letters, so it receives an in between amount of timing, and equal to all other letters of this same group. The following letter is the second part of the shaddah, a راء with a fathah, so it receives one vowel count of timing. After this, there is a حاء with a kasrah on it, and it therefore receives one vowel count. A يـاء مديـة comes next, and as previously studied in the mudood section, it receives two vowel counts if not followed by a hamzah or sukoon. In this case, we will be stopping on the word ٱلرَّحِيمِ and therefore will be putting a circumstantial sukoon on the ميم. There is then a مَدّ عَارِض للسُّكُون, and the ياء therefore will be lengthened 2, 4, or 6 counts. The last letter, a ميم will be stopped on with a sukoon, and therefore will have an "in between" amount of timing on it; the same of all saakinah letters of the تَوَسّط group of letters.

In conclusion, all voweled letters are equal in time to one another; all getting one vowel count. Saakinah letters have different lengths of timing depending on which group they belong to. The letters of the رخـاوة group have the longest timing, yet they are equal in timing to each other. The تَوَسّـط group of letters have a shorter amount of timing when saakinah, but again, equal to each other. The شِدّة letters have the shortest timing of all the saakinah letters, and are equal to each other.

الاسْتِعْلاء The Elevated	**الاسْتِفَال The Lowered**
في اللغة : *الارْتِفَاع* Linguistic definition: *Elevation*	**في اللغة**: *الانْخِفَاض* Linguistic definition: *Dropping or Lowering*
في الاصطلاح:اتجَاهُ ضَغْط الْحَرْف إلَى الْحَنَك الأعْلَى نَتِيجَةَ ارْتِفَــاع أقْصَــى اللِّسَان عِنْدَ النُّطْق بالْحَرْف الْمُسْـتَعْلي. **Applied tajweed definition**: Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an "elevated" letter [letter from this group].	**في الاصطلاح**: عَدَمُ انْضِغَاط الْحَرْف إلَى الْحَنَك الأعْلَى لِعَدَمِ ارْتِفَاعِ أقْصَى اللِّسَان عِنْدَ النُّطْق بالْحَرْف الْمُسْتَفِل. **Applied tajweed definition**: The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a "lowered" letter [letter from this group].
حروفها: "خُصَّ ضَغْط قِظْ"	**The rest of the letters in the Arabic alphabet**

الإطْبَاق The Adhesion	**الانْفِتَاح The Open**
في اللغة: *الالْتِصَاق* Linguistic definition: *Adhering*	**في اللغة**: *الافْتِرَاق* Linguistic definition: *Separation*
في الاصــطلاح: انْحِصَــارُ الصَّــوْت بِالْحَرْف الْمُطْبَقِ بَيْنَ اللِّسَان والْحَنَــك الأَعْلَى. **Applied tajweed definition**: The compression of the sound of the "اطْبَــاق" letter between the tongue and roof of the mouth.	**في الاصطلاح**: عَدمُ انْحِصَارِ الصَّوْتِ بِالْحَرْفِ الْمُنْفَتِح بَيْنَ اللِّسَان وَالْحَنَك الأعْلَى. **Applied tajweed definition**: The absence of compression of the sound of the letter of "انْفِتَــاح" between the tongue and the roof of the mouth.
حروفها: "صادٌ ضادٌ طاءٌ ظاءٌ"	**The rest of the Arabic alphabet**

الصفات التي لا ضد لها Characteristics that have no Opposites

الصَّفير The Whistle

تعريفه في اللغة: هو حدَّةُ الصَّوْت

Its linguistic definition: *Sharpness of sound*

في الاصـــطلاح: حِـــدَّةٌ فِـــي صَـــوْتِ الْحَـــرْفِ تَنْشَـــأُ عَـــن مُـــرُورِهِ فِـــي مَجـــرىً ضَـــيِّق.

Its Applied Definition: Sharpness in the sound of the letter produced from it transversing through a tight passage.

Its letters are three: حروفها ثلاثة هي: **الصَّاد– الزَّاي– السِّين**

اللِّيْن The Softness

في اللغة : *السهولة* Its linguistic definition: *Easiness*

في الاصـــطلاح : خُـــرُوجُ الْحَـــرْفِ مِـــن مَخْرَجِـــه بسُـــهُولة مِـــن غَـــيرِ كُلْفَـــة عَلـــى اللِّسَـــان.

Its Applied Definition: Emitting the letter from its articulation point with ease without effort from the tongue.

Its letters حروفها: **الواو و الياء الليّنيّتان**، أي: الواو و الياء الساكنتان المفتوحة ما قبلهما

الانحراف The Drifting

في اللغة Its linguistic definition: *Drifting* : الْمَيْل

في الاصطلاح: مَيلُ صَوتِ الْحَرْفِ لِعَدَمِ كَمَالِ جَرَيَانه بِسَبَبِ اعْتِرَاضِ اللّسَان طَرِيقَه.

Its Applied Definition: Drifting of the sound of the letter due to the incomplete running caused by the tongue turning from its path.

حروفها Its letters : اللام و الراء

الفَرْق بَيْن انْحراف اللام والراء: The difference between the "drifting" in the لام and راء

يَكونُ انْحـــرَاف صَـــوْتِ الـــلام إلى جَـــانبَيْ طَـــرَفِ اللّسَـــان لاعْتِـــرَاضِ الطّـــرَفِ طَرِيـــقَ الـــلام، أمّا الرّاء فَبالعكس: يَنْحَرفُ الصَّوتِ بِهَا مِنْ جَانبَيْ طَرَفَ اللّسَان إلَى وَسَطِه.

The deviation of the sound of the لام is to the sides of the tip due to the tip blocking the route of the لام . The deviation of the sound of the letter راء is from the sides of the tongue in to the middle of the tongue.

The tip of the tongue closes off the articulation point of the لام , the sound then deviates off towards the sides of the tongue.

The راء sticks at the front of the tip to the articulation point, and the sound needs to escape so that there will not be تكرار (the next characteristic to be discussed). A small space at the very tip of the tongue is made so the sound can escape out of the mouth, excess trilling of الـــراء is avoided. This is the reason both of these letters have the characteristic of توســـط instead of رخاوة.

التَّكْرَار The Repetition

تعريفه في اللغة Its language definition: *إعادة الشيء مرة أو أكثر* *Repetition of something once or more.*

في الاصطلاح :ارْتِعَادُ طَرَفِ اللِّسَانِ عندَ النُّطْقِ بالرَّاءِ ارْتِعَادًا خَفِيًّا نَتِيْجَةَ ضِيقِ مَخْرَجِهَا، ولْيَحْذَرِ القَــارِئُ مِنَ الْمُبَالَغَةِ فِي التَّكْرِيرِ الْمؤَدِّي إِلَى ظُهُورِ أَكْثَرَ مِن رَاءٍ.

Its Applied Definition: The light trilling of the tongue when pronouncing the راء due to its tight articulation point. The reciter should be careful not to exaggerate the repetition leading to the occurrence of more than one of the letter راء.

حرفه حرفٌ واحد وهُو: الراء Its letter

التَّفَشِّي The Spreading around

تعريفه في اللغة Its definition : *الانتشار* : *Spreading around*

في الاصطلاح:هُوَ انْتِشَارُ صَوْتِ الشِّينِ ابْتِدَاءً مِنْ مَخْرَجِه حَتّى يَصْطَدِمَ بِالصَّفْحَةِ الدَّاخِلِيَّةِ لِلأَسْنَانِ العُلْيَــا.

Its Applied Definition: Spreading the sound of the letter "sheen" starting from its articulation point until it collides with the inner plates of the top teeth.

حرفه حرفٌ واحد وهو: الشين Its letter

الاسْتِطَالة The Lengthening

تعريفها في اللغة: Its linguistic definition : *Lengthening* الامْتِدَاد

في الاصطلاح: هِيَ انْدِفَاعُ اللّسانِ إلى الأمَامِ بَعْدَ اصْطِدَامِهِ فِي الْمَخْرِجِ نَتِيجَةً لِضَغْطِ الصَّوْتِ عَلَيْهِ حَتَّى يُلامِسَ رَأسُ اللّسَانِ أُصُولَ الثَّنِيَّتَيْنِ العُلْيَيَيْنِ.

Its Applied Definition: It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence the compression of sound on it (the tongue), until the tip of the tongue lightly touches the gum line of the two top front incisors. Note: The forward pushing is mechanical; the sound should not travel forward with this involuntary movement. If the sound went forward with it, the sound of الضّاد would then end up sounding like a دال, which is incorrect. The lengthened sound of الضّـــاد is that of its characteristic of رخاوة and should be as long as الرخاوة in any other letter that has رخاوة.

حَرْفه حَرْفٌ وَاحِدٌ وَهُوَ: الضاد Its letter

الْغُنَّة The Nasalization

تَعريفُها في اللّغَة: صَوْتٌ أغَنٌّ يَخْرُجُ مِنَ الْخَيشُوم.

Its linguistic definition: A nasal sound that is emitted from the nose.

This is a required or intrinsic characteristic of the نـــون and مـــيم and cannot be separated from these two letters.

A note about the نون and ميم and the reason for them being in the متوسط group.

If we dissect the مخرج and characteristic of the غنة in the نون and مـــيم into separate entities, we can understand why the two letters are of the متوســـط group. Closing off the nostrils can eliminate the characteristic of the غنة. When this is done and we try to say نون or ميم, we notice that there is imprisonment of the running of the sound (شـــدة). On the other hand, if we emit a غنة without using any مخرج of a letter, it is noticed that there is running of the sound (رخـــاوة). When we put the two together again, we end up with متوسط.

The Characteristics as Documented in الْجَزَرِيَّة Poem on Tajweed

Al-Imam Al Jazaree in his poem مَنْظُومَةٌ: الْمُقَدِّمَةُ فِيمَا يَجِبُ عَلَى قَارِئِ الْقُرْآنِ أَنْ يَعْلَمَهُ, laid out the characteristics and their letters to make their memorization easier.

[بَابُ صِفَاتِ الْحُرُوفِ]

(٢٠)

صِفَاتُهَا : جَهْرٌ وَرِخْوٌ مُسْتَفِلْ ... مُنْفَتِحٌ مُصْمَتَةٌ ، وَالضِّدَّ قُلْ
مَهْمُوسُهَا : فَحَثَّهُ شَخْصٌ سَكَتْ ... شَدِيدُهَا لَفْظُ : أَجِدْ قَطٍ بَكَتْ
وَبَيْنَ رِخْوٍ وَالشَّدِيدِ : لِنْ عُمَرْ ... وَسَبْعُ عُلْوٍ : خُصَّ ضَغْطٍ قِظْ حَصَرْ
وَصَادُ ضَادٌ طَاءُ ظَاءٌ : مُطْبَقَهْ ... وَفَرَّ مِنْ لُبِّ : الْحُرُوفُ الْمُذْلَقَهْ
صَفِيرُهَا : صَادٌ وَزَايٌ سِينُ ... قَلْقَلَةٌ : قُطْبُ جَدٍ ، وَاللِّينُ
وَاوٌ وَيَاءٌ سُكِّنَا ، وَانْفَتَحَا ... قَبْلَهُمَا ، وَالِانْحِرَافُ : صُحِّحَا
فِي اللَّامِ وَالرَّا ، وَبِتَكْرِيرٍ جُعِلْ ... وَلِلتَّفَشِّي : الشِّينُ ، ضَاداً : اسْتَطِلْ

The meaning of the lines of poetry is:

Its [the letter's] characteristics are apparent (جهر), softness (رخو or رخـاوة) and lowered (مستفل\استفال), opened (انفتاح\ منفتحة), desisted (إصمات\مصـمتة), and the opposite [of them] say: [The following are the opposites of these named characteristics and their letters. [The first group of characteristics has the remaining letters left after the opposite characteristic's letters are taken out.] Its whispered (همـس\مهمـوس) [letters are] "فَحَثَّه شَخْصٍ سَكَت", its strengthened (شِدَّة\شَديد) [letters are] "أجد قَط بَكَت" and between soft and strengthened (رخو والشديد) [are the letters] "لِنْ عُمَـر", and the seven elevated are gathered (استعلاء\علو) [in the phrase of] "خُصَّ ضَغْط قظ". [The letters] صاد، ضاد، طاء، ظاء [have the characteristic of] (اطباق\مطبقـة), [and] "فَـرَّ مِـن لُـب" [have the characteristic of](ذلاقة مذلقة). Its whistle (صفير) [has the letters of] صاد، زاي، سين. The قلقلـة [has the

letters] "قُطْبُ جَـد"[7] [And the letters of] softness (اللـين) [are] واو and يــاء [that have a] sukoon and a fathah (فَتْحَة) before them, and the drifting (الانْحِرَاف) is correct on the لام and the راء, and on it [the راء] the repetition (التكريـر \ التكـرار). And [the characteristic of] spreading (التفشي) is on the شين, and [the letter] ضــاد has the characteristic of lengthening (استطالة\استطل).

تقسيم الصفات من حيث القوة والضعف Divisions of Characteristics According to Strength and the Weakness

The preceding characteristics are divided into three groups:

الصّفات القويّة The Strong Characteristics:

الجهر، الشدة، الاستعلاء، الإطباق، الصّفير، القلقلة، الانحراف، التّكرير، التّفشي، الاستطالة، الغُنّة

الصفات المتوسطة The Middle Characteristics:

التوسط (البَينيّة)

الصّفات الضّعيفة The Weak Characteristics:

الهمس، الرخاوة، الاستفال، الانفتاح، اللين

From these categories, we can then divide the letters into similar classifications. Letters that are strong (حــروف قويــة) are those that have all the strong characteristics. An example of this is الطــاء. Weak letters (حــروف ضــعيفة) are those that have all the weak characteristics in it. A sample of a weak letter is الْهَــــــــاء. The intermediary letters (حــروف متوســطة) are the letters that have a mixture of strong characteristics and weak characteristics. An example of this is in اللام.

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[7] The "qalqalah" is considered by many to be a presented characteristic and not an intrinsic characteristic, and such is the opinion of his eminence, Sheikh Dr. Ayman Swayd. It is for that reason that the qalqalah was not explained in this section.

Velarization andAttenuation (Tafkheem and Tarqeeq)

التَّفخيم والتَّرقيق

التَّفْخِيم وَالتَّرْقِيق Velarization and Attenuation (Tafkheem and Tarqeeq)

تعريف التَّفْخِيم في اللُّغة The linguistic definition of tafkheem: هُوَ التَّسمِين: *Fattening*

تعريفه في الاصطلاح: هو سِمَنٌ يَدْخُلُ عَلَى جِسْمِ الْحَرْف أيْ صوته فيَمْتَلئ الفَمُ بصَدَاه

Its applied definition: It is a heaviness (fatness) that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth (اتِّجَاه ضَغْط الصَّوْت إلى الْحَنَك الأعْلى).

تعريف التَّرقيق في اللُّغة The linguistic definition of tarqeeq: هو التَّنحيف: *Thinness*

تَعْريفه في الاصطلاح: هُوَ نُحُولٌ يَدْخُلُ عَلى جِسْمِ الْحَرْف فَلا يَمْتَلئ الفَمُ بصَداه

Its applied definition: It is a thinness that enters the body of the letter, so the mouth is not filled with its reverberation (echo).

The Arabic letters are divided into three groups as to tafkheem and tarqeeq:

1. حروف تفخم دائمًا Letters that always have tafkheem. These are the seven letters in the group: خُصَّ ضَغْطٍ قِظْ. They are also called حروف التَّفخيم (the tafkheem letters).

2. حروف تفخم تارة وتُرَقّق تارة أخرى Letters that have tafkheem sometimes and tarqeeq other times.

a) الألف المديّة The lengthened alif.

b) اللام من لَفظ الجَلالة The lam in the name of ﴿الله﴾.

c) الراء

3. حروف ترقق دائمًا Letters that always have tarqeeq. This group consists of the rest of the Arabic alphabet.

الحروف التي تفخم دائمًا (حروف التفخيم) The Letters That Always Have Tafkheem

The seven letters of the استعْلاء group make up this category. The letters of اسْتعْلاء are in the group: خُصَّ ضَغْطٍ قظ . These letters do not all have the same degree of tafkheem, instead there are differences according to the letter's characteristics, and the strength or weakness of these characteristics. Every time a letter has a strong characteristic, its tafkheem is stronger. The إطباق letters (الصّاد و الضّاد والطّاء و الظّاء) are stronger in tafkheem than the rest of the استعْلاء letters due to the adhesion of the tongue to the roof of the mouth in conjunction with the elevation of the tongue. The ranking of the استعْلاء letters from strongest is الطّاء then الضّاد, then الصّاد, then الظّاء, then القاف, then الغين, then الْخاء.

مراتب التّفخيم Levels of Tafkheem

There are two different schools of thought when it comes to tafkheem. Both are correct, but the reader should follow one or the other in their reading.

A. Three Levels of Tafkheem

This school of thought has three different levels in tafkheem. The strongest being the tafkheem letter that has a فَتْحَة, the second being the tafkheem letter with a ضَمّة, and the third level, the tafkheem letter with a كَسْرَة. The saakin tafkheem letter follows the level of tafkheem of the vowel on the letter before it. This means if the tafkheem letter is saakin, and the letter before it has a fathah, then the tafkheem letter will be at the highest level of tafkheem. The saakin tafkheem letter preceded by a kasrah is at the lowest level of tafkheem. Sheikh Mohammed Al-Mutawali (الشيخ محمد المتولي) described these levels in the following lines:

ثُمَّ الْمُفَخَّمَاتُ عَنْهُمْ آتِيَهْ   عَلَى مَرَاتِبٍ ثَلاَثٍ وَهِيَهْ:

مَفْتُوحُهَا، مَضْمُومُهَا، مَكْسُورُهَا   وَتَابِعٌ مَا قَبْلَهُ سَاكِنُهَا

فَمَا أَتَى مِنْ قَبْلِهِ مِنْ حَرَكَهْ   فَافْرِضْهُ مُشْكَلاً بِتِلْكَ الْحَرَكَهْ

Then the heavy ones come with three levels and they are:

The one with a fathah (فَتْحَة) , then the dhammah, then the kasrah, and the saakin follows what preceded it

So what came before it in a vowel, then assume for it as the harakah that vowel.

The Five Levels of Tafkheem

The second school of thought of tafkheem has five levels. The highest level being a tafkheem letter being followed by a long alif (for example قَـــال). The second level is a tafkheem letter with a fathah (فَتْحَـــة) on it (such as وَصَـــدَقَ). The next level that of a tafkheem letter having a dhammah (as in قُتِل .) The next level is a tafkheem letter with a sukoon (for example يَغْلِب). And the last level, that of a tafkheem letter with a kasrah (such as سِرَاطًا). This school of thought as to tafkheem varies from the previous three level school in a few ways. First, the tafkheem letter with a fathah (فَتْحَة) has two categories, that of a fathah (فَتْحَـــة) followed by an alif, and then a fathah (فَتْحَة) not followed by an alif. This school also varies from the previous one in that the tafkheem letter with a sukoon has its own level of tafkheem, whereas the other school of thought has the saakin letter following the tafkheem level of the vowel on the letter preceding it. This means that there will be a difference of tafkheem between the saakin letters in this group, which are not affected by the vowel of the letter preceding it, and the other group which is totally affected by the vowel on the letter preceding it. For example, a saakin tafkheem letter preceded by a fathah (فَتْحَة) in the three level school of thought, will have the highest ranking of tafkheem, whereas a saakin tafkheem letter of this five level school of thought, will have the 4th degree of tafkheem. الشيخ المُتولي described the five levels of tafkheem in the following lines:

وَقِيلَ: بَلْ مَفْتُوحُهَا مَعَ الألِفْ   وَبَعْدَهُ الْمَفْتُوحُ مِنْ دُونِ ألِفْ

مَضْمُومُهَا، سَاكِنُهَا، مَكْسُورُهَا   فَهَـٰذِهِ خَمْسٌ أتَاكَ ذِكْرُهَا

فَهْيَ وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَهْ   فَخِيمَةٌ قَطْعاً مِنَ الْمُسْتَفِلَهْ

فَلَا يُقَالُ : إِنَّهَا رَقِيقَهْ   كَضِدِّهَا، تِلْكَ هِيَ الْحَقِيقَهْ

and it is said, "No, they are [the ranks] the fathah (فَتْحَــة) followed by an alif and after it a fathah (فَتْحَة) without an alif

the one with the dhammah, the saakin, the one with the kasrah; so that is five, its mention came to you".

and if it is in the lowest level, it has tafkheem, cut off from the istifaal (lowering of the tongue)

So it cannot be said it has tarqeeq , like its opposite, that is the truth.

الحُرُوف التي تُرَقق تارة وتُفخّم تارة أُخْرى Letters that are Lightened Sometimes and are Made Heavy Other Times

الألــف - The alif is not characterized as having tafkheem or tarqeeq, but instead it is known to follow the letter preceding it as to tafkheem or tarqeeq. If a tafkheem letter precedes it then it also has tafkheem. Examples of this are in: ﴿ظَـٰلِمَةٌ﴾ ﴿طَالَ﴾ and ﴿ٱلْفُرْقَانَ﴾. If the alif occurs after a letter with tarqeeq, the alif also then has tarqeeq, as in: ﴿اللِّسَانِ﴾ and ﴿نَادَىٰ﴾.

اللام من لفظ الجلالة The Lam of the Name of The Majesty (Allah, Ta'aalaa)

The Lam of the Name of Allah has Tafkheem in the Following Three States:

- إذا كان ما قبلها مفتوحًا If what precedes the Name of Allah has a fathah (فَتْحَة), such as in: ﴿قَالَ ٱللَّهُ﴾ ﴿إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ﴾
- إذا كان ما قبلها مضمومًا If what precedes the Name of Allah has a dhammah, such as in: ﴿رَسُولُ ٱللَّهِ﴾ ﴿وَكَلِمَةُ ٱللَّهِ﴾
- إذا كَانَ مَا قَبْلها سَاكِنًا مَسْبُوقًا بِفَتح أو بِضَمّ If what precedes the Name of Allah is saakin and what is before that has a fathah (فَتْحَة) or a dhammah. An example of this is in: ﴿وَعَلَى ٱللَّهِ﴾

The Lam of the Name of Allah Has Tarqeeq in the Following States:

- إذا كَان مَا قَبْلَهَا مَكْسُورًا كَسْرًا أصْليًّا أَوْ كَسْرًا عَارِضًا، سِوَاء كَان مُتَّصِلاً بِهَا أم مُنْفصلاً
If it was preceded by a fixed kasrah or a conditional (incidental) kasrah even if it is connected to it (the Name of Allah) or separated from it. For example: ﴿ لِلَّهِ ﴾ ﴿ لِأَمْرِ ٱللَّهِ ﴾(fixed), and ﴿ قُلِ ٱللَّهُمَّ ﴾ ﴿ بَلِ ٱللَّهُ ﴾ (incidental or conditional vowel).

- إذا كَان مَا قَبْلَهَا سَاكِنًا وَقَبْلَهُ كَسْر If it was preceded by a saakin and the letter before that has a kasrah, such as in: ﴿ فَسَوْفَ يَأْتِى ٱللَّهُ ﴾ ﴿ غَيْرُ مُعْجِزِى ٱللَّهِ ﴾

الرَّاء

The راء has eight cases in which it has tafkheem, four cases in which it has tarqeeq, and two cases that allow either tafkheem or tarqeeq.

The Eight Cases in which the راء has Tafkheem:

1. إذا كَانَتْ مَفْتُوحَة If it has a fathah (فَتْحَة), such as in: ﴿ رَمَضَان ﴾.

2. إذَا كَانَتْ سَـاكِنَةً وَقَبْلَهَا مَفْتُـوح If it is saakinah and before that is a fathah (فَتْحَة), as in: ﴿ مَّرْقَدِنَا ﴾.

3. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا سَاكِنٌ غَيْرُ الياء وَمَا قَبْلَهُ مَفْتُوح If it is saakinah and the letter before it has a sukoon, and the letter before that has a fathah (فَتْحَة), as in: ﴿وَٱلْعَصْرِ﴾.

4. إذا كَانَتْ مَضْمُومَة If it has a dhammah, as in: ﴿ كَفَرُواْ ﴾.

5. إذا كَانَتْ سَاكِنَةً وَمَا قَبْلَهَا مَضْمُوم If it has a sukoon, and the letter before it has a dhammah, as in : ﴿ ٱلْقُرْءَانُ ﴾.

6. إ ذا كَانَت سَاكِنَةً وَقَبْلَهَا سَاكِنٌ وَمَا قَبْلَهُ مَضْـمُوم If it is saakinah, preceded by a saakin, preceded by a dhammah, as in : ﴿ خُسْرٍ ﴾.

7. إذا كَانَت سَاكِنَة وَقَبْلَهَا كَسْرٌ عَارِضٌ (كسر هَمْـزَة وَصـل) If it is saakinah and preceded by a conditional (incidental) kasrah (this is in the hamzah al-wasl). The راء is said with tafkheem when preceded by hamzah al-wasl, if we start on the hamzah al-wasl with a kasrah, or if continuing from the previous word. If we start on the hamzah al-wasl, the kasrah is مَلْفُوظَـة (pronounced), if we are continuing from the previous word the kasrah is مُقَدَّرة.

Examples: ﴿ لِمَنِ ٱرْتَضَىٰ ﴾ ﴿ ٱرْجِعُوٓا۟ ﴾

8. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَكْسُورٌ وَبَعْدَهَا حَرْفُ اسْـتِعْلاءِ غَيْـر مَكْسُـور If it is saakinah and before is a kasrah, and after it (الراء) a letter of اسـتعلاء that does NOT have a kasrah. As in: ﴿ قِرْطَاسٍ ﴾ ﴿ مِرْصَادًا ﴾ .

<u>**The Four Cases in which the راء has Tarqeeq**</u>

1. إذا كانَتْ مَكْسُورَة If it has a kasrah, as in ﴿ ٱلرِّيحُ ﴾ ﴿ كَرِيمٍ ﴾.

2. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَكْسُورٌ وَلَيْسَ بَعْدَهَا حَرْفُ اسْـتِعْلاء If it is saakinah, and a kasrah precedes it and the letter following it is NOT a letter of اسْـتعلاء. This is exemplified in the word: ﴿ فِرْعَوْنَ ﴾ .

3. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا سَاكِنٌ وَقَبْلَهُ مَكْسُور If it is saakinah, and the letter before it is saakin, and the letter before that has a kasrah. An example of this is: ﴿ حِجْرٌ ﴾ (when stopping on this word).

4. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا يَاءٌ سَاكِنَةٌ If it is saakinah, and a ياء saakinah precedes it. The راء in this case has تَرْقِيـق no matter what kind of vowel precedes the يـاء saakinah. This is exemplified in the words: ﴿ ٱلْخَبِيرُ ﴾ ﴿ ضَيْرَ ﴾ ﴿ خَيْرٌ ﴾ (when stopping on these words).

The Cases Where Both Tafkheem and Tarqeeq are Allowed of the راء

إذا كَانَـــت الــــرَّاءُ سَـــاكِنَةً وَقَبْلَهَـــا مَكسُـــورٌ وَبَعْـــدَهَا حَـــرْفُ اسْـــتِعْلاءٍ مَكْسُـــور

If the راء is saakinah, and it is preceded by a kasrah, and followed by a letter of the اســتعلاء group, and this اسْـــــــــــــــــتِعلاء letter has a kasrah. There is only one example of this in the Holy Qur'an, and that is the word ﴿ فِـرْقٍ ﴾ in aayah 63 of ســورة الشّــعراء. The two different ways of reading the راء apply when continuing the reading, not when stopping. When stopping on the word فِرْق the راء has tafkheem, according to the eighth case in which the راء has tafkheem.

إذا كَانَـــتْ الـــرَّاءُ سَـــاكِنَةً وَقَبْلَهَـــا حَـــرْفُ اسْـــتِعْلاءٍ سَـــاكِن وقَبْلَـــهُ مَكْسُـــور

If the راء is saakinah and it is preceded by a saakin letter, which is preceded by a kasrah, and the saakin letter which precedes the راء , is a letter of the اسْـــــتِعْلاء group. There are two words in the Qur'an that have these circumstances when stopping on them. They are the words ﴿ عَيْنَ ٱلْقِطْرِ ﴾ which is in aayah 12 of surah سبأ and the word ﴿ مِصْرَ ﴾ which is in aayah 21, and 99, of سورة يُوسُف, and verse 51 of سورة الزُّخْرُف. These two words can be read with tafkheem or tarqeeq of the راء when stopping on them.

الحروف التي ترقق دائمًا The Letters that Always have Tarqeeq

The rest of the letters in the استفال group that remain always have tarqeeq. These are all letters of الاستفال except الألف المدّيّة, the لام من لفظ الجلالة and the راء.

The Two Alike, the Two Similar, the Two Close, and the Two Far

المُتماثِلان والمُتَجانِسان والمُتَقارِبان والمُتَباعِدان

الْمُتَمَاثِلاَن وَالْمُتَجَانِسَان وَالْمُتَقَارِبَان وَالْمُتَبَاعِدَان

The study of the relationship two letters have to each other when they meet in writing and pronunciation is important in determining whether the first letter is pronounced cléarly, or whether there is a possibility or even a requirement of the first letter merging into the second. This chapter explains the four possible different categories the two meeting letters can fall into, as well as the rules applied for each group or special letters within a group.

The meeting of two letters is of three different ways:

1. <u>التقاؤهما في اللفظ وَالْخَط</u> The meeting of the two letters in pronunciation and writing, in that there is no separation in them, such as the two بـاء in ﴿وَلَا يَغْتَب بَّعْضُكُم﴾ and the two لام in ﴿هَل لَّكُم﴾.

2. <u>التقاؤهما في الْخَط فَقَط</u> The meeting of the two letters in writing only, such as in ﴿إِنَّهُۥ هُوَ﴾. Here the two هاء are next to each other, but the مد صلة prevents them from being pronounced together, by the way we read (حفص عن عاصم).

3. <u>التقاؤهما في اللفظ فقط</u> The meeting of the two letters in pronunciation only, as in ﴿أَنَا۠ النَّذِيرُ﴾. In this case the alif separates the two نون from each other, but since the alif is not pronounced, the two نون meet.

The first type is what will be discussed. The second type does not apply to the reading of حفص عن عاصم. The third type does not enter this section. The two letters can be next to each other within one word, or between two different words.

The first type of meeting of two letters is divided into four divisions:

1. الْمُتَمَاثِلان

2. الْمُتَجَانِسان

3. الْمُتَقَارِبان

4. الْمُتَبَاعِدان

1. الْمُتَمَاثِلان The Two Like Each Other

تعريف: هُمَا الْحَرْفَانِ اللَّذَانِ اتَّحَدَا فِي الْمَخْرَجِ وَالصِّفَة

Its Definition: The two letters that are alike in characteristic and in articulation point. This means they are the exact same letters. As stated in the introduction to this section, we are only concerned about two letters that are next to each other in writing and in pronunciation, whether this is within one word or between two juxtaposed words. Examples of this are: The two ثاء in ﴿ حَيْثُ ثَقِفْتُمُوهُمْ ﴾, or the two بـاء in: ﴿ بِبَعْضٍ ﴾, or the two كـاف in ﴿ مَّنَاسِكَكُمْ ﴾.

2. الْمُتَجَانِسان The Two of the Similar Nature

تعريفه: هُمَا الْحَرْفَانِ اللَّذَانِ اتَّفَقَا فِي الْمَخْرَجِ وَاخْتَلَفَا فِي الصِّفَة

Its Definition: They are the two letters that have the same articulation point, but differ in characteristics. They can be in one word as in: ﴿ عَبَدتُّمْ ﴾, or within two words, as in: ﴿ هَمَّت طَّآئِفَتَانِ ﴾.

3. الْمُتَقَارِبَان The Two Close to Each Other

التعريف: هُمَا الْحَرْفَانِ اللّذَانِ تَقَارَبَا فِي الْمَخْرَجِ والصِّفَةِ، أو الْمَخرجِ دُون الصِّفةِ، أو الصِّفة دُون الْمَخرج

Its Definition: It is the two letters which are close in الْمَخْرَج and الصِّفَة, or close in الْمَخْرَج but not in الصِّفَة, or close in الصِّفَة but not الْمَخْرَج.

From this definition it is clear that there are three different ways that two letters can be classified as مُتَقَارِبَيْن. There is a difference of opinion in the meaning التقارب of the two letters involved, the most important opinions are:

A. That there is no separation between the articulation parts of the two letters. Instead, they should use the same articulating part (i.e. the tongue); or if they use two different articulation parts, there is no separation between the two parts (as in the lips and the tip of the tongue).

B. The approximation of the two letters is a relative approximation, whether they use the same articulation part or not. This opinion is used most when the two letters have closeness in characteristics, but not articulation points.

An example of the two letters being close in الْمَخْرَج and in الصِّفة is the لام and راء is in the words: ﴿ قَالَ رَبِّ ﴾. These two letters have different مخارج, but their articulation points are quite close to each other (they both use the طَرَف اللسان in their articulation point). They are close in الصفات, as they both share all of the characteristics, except the تكرار which is exclusive to the راء. Another example is of the تاء and ثاء in the words ﴿ ٱلنُّبُوَّةَ ثُمَّ ﴾. The two letters have different مَخَارِج but are close in their articulation points (both use the top of the tip of the tongue). The تاء and ثاء are also close in صفات, sharing all characteristics except that the تاء has شدة and the ثاء has رخاوة. Two letters close in المخرج but different in الصِّفة are الدّال and السِّين, demonstrated in the words ﴿ عَدَدَ سِنِينَ ﴾. Their closeness in articulation points is obvious, their differences in الصفات are that the دال has الْجَهْر، الشِّدة، والقلقلة while الشِّين has الْهَمْس، الرخاوة، والصَّفير. Two letters that share all الصفات but are

not too close in الْمَخْـــرَج are the دال and the جـــيم demonstrated in the words:

﴿ دَاوُۥدُ جَالُوتَ ﴾.

4. الْمُتَبَاعِدَان The Two Far From Each Other

التَّعريـــف:هُمـــا الْحَرْفَـــان اللَّـــذَان تَبَاعَـــدا فِـــي الْمَخْـــرَج وَاخْتَلَفَـــا فِـــي الصِّـــفة

Its Definition: These are the two letters which have articulation points far from each other, and have different characteristics.

Examples:

الحاء مع الميم : ﴿ يَحْمِلُونَ ﴾

القاف مع الرَّاء : ﴿ ٱلْقُرَىٰ ﴾

التاء مع الكاف : ﴿ وَلِتُكْمِلُواْ ﴾

The Relationship Between the Two Meeting Letters

The prevailing rule when two letters meet is الإظْهَــار , but this changes to الإدْغَــام for ease in pronunciation in special circumstances and places.

As studied in book one of Tajweed rules of the Qur'an, the linguistic definition of الإدْغَــام is : **الإدْخَال,** which means ***insertion or merging.***

The applied tajweed definition of الإدْغَام is:

الْتِقَاءُ حَرْفٍ سَاكِنٍ بِحَرْفٍ مُتَحَرِّكٍ بِحَيْثُ يَصِيرُ الْحَرْفَان حَرْفًا وَاحِدًا مُشَدَّدًا مِنْ جِنْسِ الثَّانِي

The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

نَوْعَا الإدْغَام Two Types of Idghaam

1. **The small الصغير**

2. **The big الكبير**

الإدْغَام الصَّغِير The Small Idghaam

الصَّغِير is defined as:

إذا كَانَ الْحَرْفُ الأوّل ساكِنًا والثَّانِي مُتَحَرِّكًا سِوَاء أكَانَا فِي كَلِمَة وَاحِدَة أمْ فِي كَلِمَتَيْن

When the first letter is saakin and the second letter voweled, irrespective to whether they are within one word or in between two words.

الإدْغَام الْكَبِير The Big Idghaam

الْكَبِير is defined as:

أن يَكُونَ الْحَرْفَان مُتَحَرِّكَين سِوَاء كَانَا فِي كَلِمَة وَاحِدَة أمْ كَلِمَتَيْن

The two letters are voweled, regardless whether they are within a word or in between two words.
It is called كبير because of the greater effort required.

When there is إدغام of two letters that have a "كَبير" relationship with each other, meaning both are voweled, the first letter acquires a sukoon and merges into the second. This happens in only a few cases in the recitation of Hafs ‘an ‘Aasim.

الْمُتَمَاثِلان The Two Like Each Other

الْمُتَمَاثِلان الصَّغير The "Small" Relationship of Two Alike

As defined previously, the relationship of "الْمُتَمَاثِلين الصَّغير" is when the first letter of the مُتَمَاثِلَين is saakin, and the second letter of the مُتَمَاثِلَين is voweled, whether they are in one word or in two words. Examples in one word are: ﴿يُدْرِككُّم﴾ ﴿يُكْرِههُّنَّ﴾. Examples between two words are:

﴿إِذَا مَا اتَّقَوا وَّءَامَنُوا﴾ ﴿وَقَد دَّخَلُوا﴾.

حكمه: Its Rule: Required Merging. وجوب الإدغام

There are two exceptions to this rule:

The First: There is an exception to this rule when two واو and two ياء are next to each other in writing, but one of the two واو and one of the two يــاء are a حــرف مــدّ, such as in ﴿ءَامَنُوا وَعَمِلُوا﴾ and ﴿فِي يُوسُفَ﴾. Here the واو of the word ءَامَنُوا is a حرف مدّ. The واو of the word وَعَمِلُوا has its articulation point at بين الشفتين. The يــاء of the word في is a حرف مدّ, so we then have a مدّ طبيعي and do not make any إدغام. This is in contrast to the واو or ياء of a لين which are followed by a واو or يــاء with a vowel. In this case there is إدغام.

The Second Exception: When the first letter is هاء سَكت, and this only occurs once between verses 28, and 29 in Surah الحاقّة: ﴿ مَالِيَهْ ﴿٢٨﴾ هَلَكَ ﴾ In this case there are two allowable options when joining these two aayaat together.

The first allowed way:

إظهار الهاء مع سكتة لطيفة عليها بدون تَنَفس (Making the first هــاء clear with a short stop with no breath between the two words).

The second allowed way of joining these two aayaat is:

إدغام الْهاء الأولى في الهاء بعدها (merging the هاء سكت with the هاء that follows it).

الْمُتَمَاثِلان الْكَبِير The "Big" Relationship of Two Alike

In this case (الْكَــبير) the two letters have vowels and are next to each other either in one word, such as: ﴿ حِجَجٍ ﴾ or in two words, such as in ﴿ فِيهِ هُدًى ﴾.

حكمه: وجوب الإظهار عند حَفص إلا في قوله تعالى في سورة يوسف: ﴿ مَا لَكَ لَا تَأْمَنَّا ﴾

Its rule is required إظهــار with exceptions including the word تَأْمَنَّا in Surah يوسـف.

The noon mushaddadah in this word represents an إدغام. This word originally was تأمنُنَـا. This word is read with either one of two possible correct ways:

1. إدغــام مــع الإشــمام (Merging with a dhammah of the two lips, but not sound of a dhammah).

2. إظهار مع اختلاس حركة النون الأولى وَ هي الضمة (Saying both نــون clearly and stealing part of the vowel on the first noon, which is a dhammah). This means the reader only gives the dhammah 2/3 of its full timing.

Other exceptions to the normally required إظهار rule for **الْمُتَمَاثلين الكبير** (meaning there is إدغام) are:

﴿ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ ﴾ [الكهف:95]

﴿ أَتُحَـٰٓجُّوٓنِّي ﴾ [الأنعام:٨٠]

﴿ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ﴾ [النساء:٥٨]

﴿ إِن تُبْدُواْ ٱلصَّدَقَـٰتِ فَنِعِمَّا هِىَ ﴾ [البقرة:٢٧١]

﴿ تَأْمُرُوٓنِّيٓ ﴾. [الزمر:٦٤]

These words all have إدْغَام مِثْلَيْن كَبِير.

الْمُتَجَانِسَان The Two of the Similar Nature

The متجانسان is also divided further into:

1. الصغير

2. الكبير

الْمُتَجَانِسَان الصَّغِيْر The "Small" Relationship of Two Similar

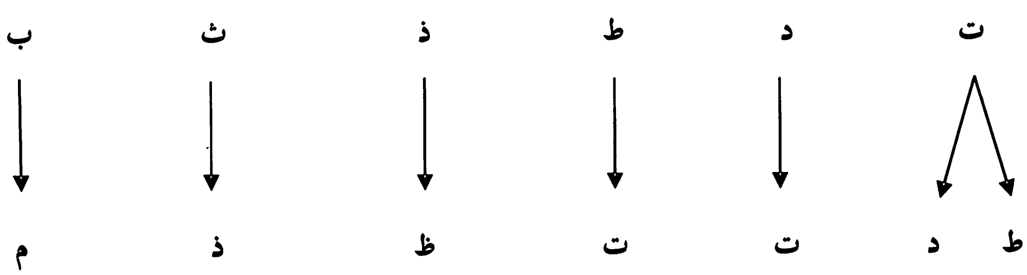
As stated earlier, الصَّغِيْر is:

أن يَكُونَ أَوَّلُ الْحَرْفَين سَاكِنًا وَالثَّانِي مُتَحَرِّكًا This occurs when the first of the two letters is saakin, and the second voweled.

There are special cases of إدغـــام in the مُتَجَانِسَـــيْن الصَّـــغِيْر, if the letters are not specifically mentioned in the next section, then the rule is إظهار , which is more of the norm than إِدْغَام. This means that إدغام in the case of الْمُتَجَانِسَيْن الصَّـــغِير is not absolute as is in the case of الْمُتَمَـــاثلين, instead it occurs in special letters. This statement in Arabic is:

هُوَ لَيس مُطلقًا كإدغام المثلين بل ورد في أحرف مخْصُوصة

In other words **not** every time there are two letters meeting of the same مَخْرَج but different characteristics, the first one saakin and the second voweled, there is an إدغام. The following مُتَجَانِسَين letters merge into the letters below them when they have a "صَغِير" relationship:



1. التّاء مع الدّال This occurs in two places in the Qur'an:

﴿ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا ﴾ [الأعراف:١٨٩]

﴿قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا ﴾ [يونس:٨٩]

2. الدّال مع التّاء This occurs several times in the Qur'an, some examples are:

﴿وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝٤ ﴾ [الكافرون:٤]

﴿ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ﴾ [الأنفال:٤٢]

3. التّاء مع الطّاء This also occurs repeatedly in the Qur'an, an example is:

﴿فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ ﴾ [الصف:١٤]

4. الطّاء مع التّاء This occurs four times in the Qur'an, and this is an إدغام نــاقص **(incomplete merging)**, it is incomplete in that the characteristic إطباق of the طــاء remains.

﴿ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ ﴾ [الزمر:٥٦]

﴿فَقَالَ أَحَطتُ بِمَا ﴾ [النمل:٢٢]

﴿مَا فَرَّطتُمْ فِى يُوسُفَ﴾ [يوسف:٨٠]

﴿لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ ﴾ [المائدة:٢٨]

5. الذّال مع الظّاء This occurs twice in the Qur'an:

﴿ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ ﴾ [الزخرف:٣٩]

﴿ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓاْ أَنفُسَهُمْ ﴾ [النساء:٦٤]

6. الثّاء مع الذّال This occurs once in the Qur'an

This إدغام is required (واجب) for حَفص عن عاصم من طَريق الشّاطبيّة.

﴿ أَوْ تَتْرُكْهُ يَلْهَث ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ﴾ [الأعراف:١٧٦]

7. البـــاء في الْمـــيم This occurs once, and this إدغـــام is also required for حفص عن عاصم من طريق الشاطبيّة:

﴿ يَٰبُنَيَّ ٱرْكَب مَّعَنَا ﴾ [هود:٤٢]

الْمُتَجَانسَان الكبير The "Big" Relationship of Two Similar

هُــوَ أن يتحَــرَّك الحَرْفَــان مَعًــا This is when both of the letters of the مُتَجَانسَــيْن have vowels.

حُكمه: وُجُوب الإظْهَار Its rule is required إظهار, the way we read (حَفْص عَنْ عَاصِم).

An example is:

﴿ ٱلصَّٰلِحَٰتِ طُوبَىٰ ﴾

الْمُتَقَارِبَان The Two Approximates to Each Other (Close)

الْمُتَقارِبان has two divisions as the others do, they are:

1. الصغير

2. الكبير

الْمُتَقَارِبَان الصَّغِير The "Small" Relationship of Two Approximates

The صَغِير as previously explained is defined as: هُوَ أَن يَكُونَ أول الحَرفَيْن ساكِنًا والثَّاني مُتَحَرِّكًا It is when the first of the two close letters is saakin, and the second of the two letters has a vowel. هو ليس إدغامًا مُطْلَقًا كإدغام الْمِثلين، وَلَكِنَّه وَرَدَ في أحرف مَخصوصة Meaning: There is not an absolute إدغام rule as there is in the الْمِثلين إدغام; instead there are special letters that have إدْغام and the rest have إِظْهار.

The following letters have إدغام when the first of the two letters is saakin and the second voweled.

1. اللام السَّاكنة في الرَّاء

This occurs whether the لام is in a verb (فعل) or participle (حرف).

Examples:

﴿ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ﴾ [النساء:١٥٨]

﴿ وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا ﴾ [المؤمنون:٢٩]

An exception to the إدغام rule the way we read (حَفص عَن عَاصم من طريق الشَّاطبية) occurs when there is a سَكْت between the لام وراء in surah الْمُطففين :

﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم ﴾ [المطففين:١٤]

2. الإدْغام الشَّمسي

This occurs when the لام التعريف merges into the 14 letters of the لام الشمسية group. All of these 14 letters and the لام التعريف are متقارب.

Examples: ﴿ ٱلسَّاعَة ﴾ ﴿ ٱلرِّيَـٰح ﴾ ﴿ ٱلنَّخْل ﴾ ﴿ ٱلشَّمْسُ ﴾

Exception: The letter لام is one of these fourteen letters, but is not considered متقارب with the لام التعريف, instead the two لام are متماثلين (i.e. : ﴿ ٱللَّطِيفُ ﴾).

3. القاف السَّاكنة في الكاف

This occurs only once in the Qur'an in surah الْمُرْسَلات in the aayah

﴿ أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ ﴾ [المرسلات:٢٠]

Our way of reading, حفص عن عاصم, reads this as a إدغام كامل, meaning the قاف completely merges into the كاف.

4. النُّون السَّاكِنَة أو التَّنوين في حُرُوفِ كلمة "يرملون" باسْتِثْناء حرف النون

The noon saakinah and tanween with the individual letters in the word يَرْملون with the exception of the letter noon.

These letters are classified as متقارب to the نون. The exception of the letter نون is due to the fact that it is متماثل with the نون الساكنة.

Examples: ﴿ وَلَمْ يَكُن لَّهُ ﴾ ﴿ مِن وَلِيٍّ ﴾

Exception: The سَكْت which occurs in surah القيامة prevents the إدغام from taking place:

﴿ وَقِيلَ مَنْۜ رَاقٍ ﴾ [القيامة:٢٧]

الْمُتَقَارِبَان الْكَبِير The "Big" Relationship of Two Approximates

As indicated before the "كَبِير" relationship is: هُوَ أن يَتحَرَّك الحرفان مَعًا

It occurs when the two letters that are مُتَقَارِبين both have vowels.

Its rule is: إظْهار for the recitation of Hafs 'an 'Aasim (حفص عن عاصم).

الْمُتَبَاعِدَان The Two Far From Each Other

The rule is إظهار for all مُتباعدين no matter what the relationship is, be it صغير or كَبير

Examples:

الحاء معَ الميم : ﴿ يَحْمِلُونَ ﴾

القاف مع الرَّاء : ﴿ ٱلْقُرَىٰ ﴾

التاء مع الكاف : ﴿ وَلِتُكْمِلُواْ ﴾

Brief Introduction to Grammar Terms

مُختَصر يسير في قواعد اللغة العربية

A Brief Introduction to Some Arabic Grammar and Grammar Terms

Although this is not an Arabic grammar book, a brief overview of the essential make up of Arabic parts of speech needs to be done before the lesson of هَمْـزَة الْوَصـل. Complete understanding of the همـزة الوصـل lesson cannot be achieved without the reader at least comprehending some basic grammar.

Words in Arabic are divided into one of three categories.

1. Verbs أفعال, which in single form is a verb or فِعْل

2. Nouns أسْـماء This is a much more general concept than in English and encompasses more than just nouns. It includes objects of prepositions and adjuctions among other English grammar terms. The single form of noun in Arabic is اسم.

3. حُروف There is no catch all term in English for this category of grammar in Arabic. It includes prepositions and particles. The singlular form of this in Arabic is حرف . This happens to be the same word in Arabic as "letter" but they are not one and the same. In grammar حرف refers to prepositions and particles. In word make up, حرف refers to a letter.

Verbs أفْعال

There are only three verb tense forms in Arabic. The future tense is a present tense verb form with a س or سـوف added before it. The passive tense uses the present and passive tense with a change in vowels. Other English tense forms are not separate tenses in the Arabic language, but changes occur in the verb to indicate them.

1. The past tense الْمَاضِي

2. The present tense الْمُضَارِع

3. The command tense الأمر

There are four essential make up of verbs

1. Three letter essential make up ثلاثي

2. Four letter essential make up رباعي

3. Five letter essential make up خماسي

4. Six letter essential make up سداسي

Past Tense الْمَاضِي

Past tense verbs are built (مبني) on the فتح, meaning the basic make up of the vowel (حركة) of a past tense verb is a فتح. The three letter past singular male form of a verb is the root for all other forms of the same word.

The Arabic grammar takes the verb "to do" or as it is in the past tense singular male form, فَعَلَ, "he did", to demonstrate the changes that take place from the root to other forms. Every example for each essential make up is of the derivative of the root فَعَلَ. The following is the different past tense forms of فَعَلَ, a verb of the three letter make up.

I did	فَعَلْتُ
You (single male) did	فَعَلْتَ
You (single female) did	فَعَلْتِ
They did (two)	فَعَلا
He did	فَعَلَ
She did	فَعَلَتْ
We did	فَعَلْنا
You (plural) did	فَعَلْتُمْ
You plural (female) did	فَعَلْتُنَّ
You two did	فَعَلْتُمَا
They did (male or mixture male/female)	فَعَلُوا
They did (female)	فَعَلْنَ

The Present Tense الْمُضَارِع

Present tense verbs are not "built" (مبني); instead they are conjugated from the basic root. It is to be noted that there is no separate future tense, instead the future is formed by adding a letter (س)سـين on the beginning of a present tense verb, or by inserting the word سَـوْفَ before a present tense verb. The endings of the present tense verbs can be affected by certain letters before the verb. For example: إنْ or لَـنْ (called نَصب letters) cause the present tense verb to have a فتح on the last letter, or if it is a form of verb that has an extra نون (such as the case with plural subjects-"they") added on the end of the verb, the extra نون on the end is dropped. Other letters such as لَمْ or,مَنْ, (called جزم letters) cause the last letter on the verb to have sukoon, or if it is a form of the verb that takes an extra noon, the extra نون on the end of the verb is dropped, or if is a verb with a يـاء or واو or ألـف as part of the essential make up of the verb, the alif, wow, or ya' would be dropped (for example: تَفعْلَون changes to لَم تَفعْلَـوا and تَـرَى becomes (لَم تَرَ). The following is the different present tense forms of the root فَعَلَ.

I do	أفْعَلُ
You (single male) do	تفعَلُ
You (single female) do	تَفعْلِينَ
You (two) do	تَفعْلانِ
He does	يَفعْلُ
She does	تَفعْلُ
We do	نَفعْلُ
You (plural) do	تَفعْلُونَ
You plural (female) do	تَفعَلْنَ
They do (male or male/female)	يَفعْلُونَ
They (two) do	يَفعْلانِ
They (female) do	يَفعَلْنَ

The Command Tense الأمْر

The command tense is always "built" or مبني. It is built on the changes the present tense جـزم form takes. This is either a sukoon on the last letter, a dropping of the extra noon that some verb forms have, or the dropping of the ياء، واو، ألف if they are part of the essential make up of the verb.

The lesson of همـزة الوصـل will explain that in the Arabic language, a word must start with a vowel. If the first letter of a word has a sukoon, then همـزة الوصـل enters the beginning of the verb so that if a reader wants to begin with that word, he/she will begin with a hamzah with the appropriate accompanying vowel. This will be explained in the next chapter, but the idea is introduced here, so there will be an understanding of the chart of the command form of the verb. The following explains the forms the root فَعَلَ takes in the command form.

Do! (you male)	افْعلْ
Do! (you female)	افْعَلي
Do! (you plural male or mixed male and female)	افْعَلوا
Do! (you plural female)	افْعَلْنَ
Do! (you two)	افْعَلا

Essential Make up of Verbs

1. **ثلاثي Three letter essential make up.**

These are verbs that have just three letters in the third person singular past tense form, as in فَعَلَ for example.

2. **رباعي Four letter essential make up.**

These are verbs that have four letters in the third person singular past tense form, as in فَعَّلَ. Do not forget that the shaddah equals two letters, so the عين in the word فَعَّلَ counts twice.

3. **خماسي Five letter essential make up**

Verbs in this category have five essential letters in the third person singular past tense form, as in افْتَعَلَ.

4. سداسي **Six letter essential make up**

Verbs in this category have six essential letters in the third person singular past tense form, as in اسْتَفْعَلَ.

Nouns أَسْمَاء

The term "nouns" is not an all encompassing term for the Arabic grammar term أَسْمَاء, but a brief explanation may help understand this part of speech. The definition of "اسم" is:

كَلِمَةٌ تدُلُّ عَلى مسمى دلالة الإشَارة دُون الإفادة A word that indicates a name, leading to the symbol without deriving benefit.

The term covers all objects animate and inanimate. It can be the proper name of a person, such as Muhammad, or a person in general, such as girl, boy, or can be a pronoun such as he or she. It can also be the name of kind of an animal (such as camel جمل), or a proper name of an animal (such as القصواء). It can be the name of a plant (date palm) or just a general plant term (tree). The term أسماء which as stated previously is the plural of اسم, also covers inanimate objects such as قمر, or moon, and the name or characteristic of any other thing. Included in this would be the terms this and that: هذا، ذاك.

Signs of أَسْمَاء (nouns)

There are indications that tell us that a word is an اسم. These indications are not always present, but if they are present, there is no doubt that it is an اسم.

1. Objects of prepositions. If there is a word preceded by a prepostion, such as: في، مِن، على، إلى, we know that the word following the preposition (object of a preposition) is an اسم.

2. A tanween at the end of a word indicates that the word is an اسم. An example is: نَبِيٌّ.

3. The ياء of calling is another sign of an اسم, like in يا ربٌّ.

4. A word with the definite article "the" ("ال" التَّعريف) attached to the beginning of it is an اسم. An example of this is in: الشَّمْس.

Particples and Prepositions حُرُوف

These small words (usually just two letters) do not have a place in Arabic grammar conjugation, but may affect (but not necessarily) the noun or verb that follows them. These words are fixed in form and always look the same. Examples of حـــروف that affect أسْـــمَاء are: إنّ، أنّ، في، عَلى، إلى

Examples of حروف that affect verbs (أفعال) are لِ، لَنْ، لَمْ، مَنْ، إن

Examples of حــــروف that may or may not affect the noun or verb that follows: ما، لا، و، ف، ثُمّ

The Connecting Hamzah (Hamzah Al-Wasl)

همزة الوصل

هَمْزَةُ الْوَصْل The Connecting Hamzah

It is established in the rules of the Arabic language that one must start any reading with a voweled letter. The reader of the Qur'an then must always start reciting with a voweled letter, never a sukoon. Another fundamental of reading the Qur'an is that stopping is always with a sukoon on the last letter that is recited, never a vowel, except with الرَّوْم which will be discussed, Allah willing, later. Some words are not written with a vowel on the first letter, and, as stated starting a word with a sukoon is not allowed. In this case an extra همزة (hamzah) is put on the beginning of the word. This هَمْـزَةُ الْوَصْـل is used to connect it to (وصـل) the sukoon that is present at the beginning of the word. The hamzah al-wasl looks like an alif with a little letter صاد over it, as in: ٱ

<u>تعريف همزة الوصل</u>: هي هَمْزَةٌ يُؤْتي بِهَا لِلْتمكن الْبَدء بِالسَّاكِنِ تَثبتُ فِي بَدءِ الْكَلام وَتسقط فِي وَصْله

<u>Definition of همزة الوصـل</u>: **It is an hamzah brought forth to be able to begin with a saakin [letter], established (pronounced) when starting the words, dropped when continuing.** This is exemplified in the following aayah:

﴿ قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ﴾ [النمل:٥٩]

In this aayah the همزات in the words ٱلْحَمْدُ - ٱلَّذِينَ - ٱصْطَفَىٰٓ are all همـزة وصـل, meaning that they are dropped when continuing (when joining the word with the word preceding it), and are pronounced when starting (starting with the word). It is called همزة الوصل because it connects or joins (وصل) to a point with a sukoon.

Hamzah al-wasl is not to be confused with a regular letter hamzah, called هَمْـزَةُ الْقَطْـع , which can be at the beginning, middle, or end of a word. The regular letter hamzah or هَمْزَةُ الْقَطْع looks like the head of the letter عَيْن (ع), and can be written on an alif as in: ﴿ أَنْعَمْتَ ﴾, or on a ياء as in: ﴿ ٱلسَّيِّئُ ﴾, or on a واو: ﴿ يُؤَاخِذُ ﴾.

It can also be written on a "tooth" or stick in the middle of a word: ﴿ ٱلْمَلَٰٓئِكَةُ ﴾, or just in the air with no letter or stick to "lean" on: ﴿ ٱلْأَسْمَآءَ ﴾. These are all hamzah qata' (هَمْزَةُ الْقَطْع),

and are pronounced as a hamzah with the accompanying vowel written over or under the hamzah whether starting on the word, or continuing from a previous word.

Hamzah al-wasl on the other hand has no vowel written over it and is only at the beginning of a word. It is only written over an alif, with the small ص over it (ٱ).

For those using the copy of the mus-haf (مُصْحَف) prevalent in Pakistan and India, there is a different way to determine hamzah al-wasl, from هَمْزَة الْقَطع (hamzah qata'), and from an alif. These copies of the mus-haf (مُصْحَف) do not write in the symbol for the hamzah on an alif, nor do they write in the symbol for hamzah al-wasl. The way to determine then whether the symbol "ا " at the beginning of a word is a regular هَمْزَة الْقَطع, or hamzah al-wasl is that if there is a vowel written over or under it, it is a هَمْزَة الْقَطع: as in أُولَٰٓئِكَ. If there is no vowel on it, it is then a hamzah al-wasl, as in the first letter of: اذْكُرُوْا. The real true alif (which is an alif preceded by a fathah (فَتْحَة) can never start a word, since it is a saakin letter.

<u>مَوَاضِعها Its Locations</u>: همزة الوصل is found in:

1. الأَفْعَال — Verbs
2. الأَسْماء — Nouns
3. الْحُرُوف — Participles

Note: همـزة الوصـل can be in regular forms of the above three parts of grammar, which is the norm, or rarely in irregular forms.

هَمْزَةُ الْوَصْلِ فِي الأَفْعَال *Hamzah Al-Wasl in Verbs*

همزة الوصل is found in the following verbs:

الْفِعْل الْمَاضِي الْخماسي The Past Tense Verb with a Five Letter Base

The following aayaat have examples of this:

﴿ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُواْ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ﴾ [البقرة:١٩٤]

﴿ ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ ﴾ [الأنبياء:١]

﴿ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ﴾ [التوبة:١١١]

الفعْل الْمَاضِي السّداسي The Past Tense Verb with a Six Letter Base

The following aayaat have examples of this:

﴿ وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ ﴾ [البقرة:٦٠]

﴿ إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴾ [ص:٧٤]

﴿ حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا ﴾ [الكهف:٧٧]

﴿ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ ﴾ [الأنفال:٧٢]

الأمر من الفعل الثلاثي The Command Form of the Three Letter Root Verb

The following verses have examples of this:

﴿ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ﴾ [البقرة:٦٠]

﴿ وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ﴾ [يوسف:٣١]

﴿ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْآيَٰتِ ﴾ [المائدة:٧٥]

﴿ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ ﴾ [العنكبوت:٤٥]

﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ﴾ [النحل:١٢٥]

﴿ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾ ﴾ [طه:٢٤]

الأمر من الفعل الخماسي The Command Form of the Five Letter Verb

The following aayaat have examples of this:

﴿ ٱنتَهُواْ خَيْرًا لَّكُمْ ﴾ [النساء:١٧١]

﴿ ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ﴾ [المرسلات:٢٩]

﴿ قُلِ ٱنتَظِرُوٓاْ إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾ ﴾ [الأنعام:١٥٨]

الأمر مِنَ الفعْل السّداسي The Command Form of the Six Letter Verb

Examples:

﴿ ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ﴾ [التوبة:٨٠]

﴿ قَالَتْ إِحْدَىٰهُمَا يَـٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ﴾ [القصص:٢٦]

﴿ قُلِ ٱسْتَهْزِءُوٓاْ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ ﴾ [التوبة:٦٤]

It is clear from the preceding that hamzah al-wasl does **NOT** enter into the following verbs:

1. الفعل الْمُضَارِع مطلقًا **Any present tense verb.**

2. الفعل الرباعي مُطْلَقًا **Any four letter root verb.**

3. فعل الْمَاضِي الثلاثي **The past tense three letter root.**

The following table explains which regular verbs the همزة الوصل can enter:

سداسي Six letter	خماسي Five letter	رباعي Four letter root	ثلاثي Three letter root	الفعل The Verb
✓	✓	✗	✗	ماضي Past tense
✗	✗	✗	✗	مضارع Present tense
✓	✓	✗	✓	أمر Command

حركة البدء بهمزة الوصل في الأفعال المقيسة فيها
Vowel of the hamzah al-wasl when beginning with it in verbs

The vowel of همزة الوصل when beginning with it, in verbs, depends on the vowel on the third letter of the verb. **NOTE**: The همزة الوصل **is** considered a letter when counting the letters; a letter with a shaddah is counted as two letters. There are two possible vowels when starting with همزة الوصل in verbs.

1. الضم

2. الكسر

1. **تُضم هَمْزَةُ الوَصْلِ حَـالَ الابْتِـداء بِهَـا إذَا كَـانَ ثَالِـثُ الْفِعْـلِ مَضْـمُومًا ضَـمًّا لازِمًـا**
   Hamzah al-wasl has a dhammah on it when starting with it, if the third letter of the verb has a required dhammah (meaning the dhammah is part of the original verb not an acquired one).

The following aayaat have examples of this in past tense verbs:

﴿ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ ﴾ [المائدة:٤٤]

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ ﴾ [إبراهيم:٢٦]

﴿ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ ﴾ [الأحزاب:١١]

Examples of this in the command form of verbs are shown in the following aayaat:

﴿ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ ﴾ [الإسراء:٤٨]

﴿ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ أَوِ ٱخْرُجُوا۟ مِن دِيَٰرِكُم ﴾ [النساء:٦٦]

2. تُكسَر هَمْزَةُ الوَصلِ حَال الابْتداء في الأحْـوَال الآتِيَـة: Hamzah al-wasl has a kasrah when beginning with it in the following cases:

A) إذَا كَان ثالثُ الفعْل مَكسُورًا كَسْرًا أصْليًا If the third letter of the verb has an original kasrah. This is exemplified in the following verses:

﴿ ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ ﴾ [ص:١٧]

﴿ رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ ﴾ [الدخان:١٢]

﴿ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ﴾ [الفرقان:٦٥]

B) إذا كَان ثالثُ الفعْـل مَفتُوحًـا When the third letter of the verb has a fathah (فَتْحَـة). This is demonstrated in the following aayaat:

﴿ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ ﴾ [الجن:٢٧]

﴿ ٱذْهَبُوا۟ بِقَمِيصِى هَـٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى ﴾ [يوسف:٩٣]

﴿ سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ ﴾ [الفتح:١٥]

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ ﴾ [الأنفال:٢٤]

﴿ ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴾ [المائدة:٩٨]

C) إذَا كَان ثالث الفعل مَضْمُومًا ضَمًّا عَارِضًا When the third letter of the verb has a conditional or incidental dhammah. It is to be noticed that in these next six examples shown below the dhammah is a transient one due to the plurality of the command form of the verb. These are the only five verbs in the Qur'an that have a conditional or transient dhammah in the third letter, but it should be noted that some of these verbs occur in the Qur'an in different forms of the same verb. As stated previously, when starting with one of these six verbs, we start with a **kasrah** not a dhammah.

﴿ ثُمَّ ٱقْضُوٓاْ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ ﴾ [يونس:٧١]

﴿ فَقَالُواْ ٱبْنُواْ عَلَيْهِم بُنْيَـٰنًا ﴾ [الكهف:٢١]

﴿ وَٱمْضُواْ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ ﴾ [الحجر:٦٥]

﴿ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُواْ وَٱصْبِرُواْ عَلَىٰٓ ءَالِهَتِكُمْ ﴾ [ص:٦]

﴿ فَأَجْمِعُواْ كَيْدَكُمْ ثُمَّ ٱئْتُواْ صَفًّا ﴾ [طه:٦٤]

﴿ ٱئْتُونِى بِكِتَـٰبٍ مِّن قَبْلِ هَـٰذَآ ﴾ [الأحقاف:٤]

When starting with the word ٱئْتُوا, it is read as" إِيتُوا" employing the rule of المد البـدل which was previously discussed.

Still another item to be noticed is that if واو العطف (the conjunctive wow which means "and") precedes a verb that begins with a hamzah al-wasl, and we are beginning with this verb, we must begin with the واو due to its strong link to the verb. We therefore read the واو with a fathah (فَتْحَة), then continue reading the verb. The same is to be said of the فاء عطف. We do not apply the هَمْزَة الْوَصْل rules in this case. Examples are in the following:

﴿ فَٱتَّقُواْ ٱللَّهَ وَلَا تُخْزُونِ ﴾ and ﴿ وَٱتَّقُواْ ﴾.

هَمْزَةُ الْوَصْلِ فِي الأسْمَاء Hamzah Al-Wasl in Nouns

The همزة الوصل can be regular or irregular in nouns.

تَكُونُ هَمْزَةُ الوَصْلِ فِي الأسْمَاءِ مَكْسُورَةً دائمًا The همــزة الوصـــل in nouns is always started with a kasrah.

هَمْزَةُ الْوَصْلِ القِيَاسِيَّة فِي الأسْمَاء The Regular Hamzah Al-Wasl in Nouns

مصدر الفعل الماضي الخماسي Original noun derived from five and six letter verbs.

A مصدر is defined as: هُوَ الاسم الدّالُ عَلَى مجرد الحدث, it is a "noun" that points to the moment of occurrence.

These مصادر (plural of مصدر) that begin with همزة الوصـــل are derived from either a five-letter verb that has the same letter and vowel "weight" or form as افْتَعَـــلَ or a six-letter verb with the same letter and vowel weight as اسْتَفْعَلَ. When these verbs are in the noun form, the third letter has a kasrah and an alif is added before the last letter. The verb root word افْتَعَـــلَ then becomes افْتِعال in the noun form of it, and the verb root word اسْتَفْعَلَ becomes اسْتِفْعال in the noun form.

Examples of five letter original nouns (مصـــادر) starting with همــزة الوصـــل are found in the following aayaat:

﴿ وَحَـرَّمُوا۟ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ﴾ [الأنعام:١٤٠]

﴿وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ﴾ [البقرة:٢٠٧]

﴿ إِنَّ فِى ٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ ﴾ [يونس:٦]

﴿ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴾ [المائدة:٩٥]

مصدر الفعل الماضي السداسي Original noun of a six letter past tense verb:

The following aayaat exemplify مصادر that have been derived from a six letter past tense verb. They are derived from verbs, but are not verbs; these are nouns and therefore hamzah al-wasl starts with a kasrah:

﴿ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ ﴾ [التوبة:١١٤]

﴿ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ ﴾ [يونس:١١]

﴿ وَأَصَرُّواْ وَٱسْتَكْبَرُواْ ٱسْتِكْبَارًا ۝٧ ﴾ [نوح:٧]

هَمْزَةُ الْوَصْلِ السَّمَاعِية فِي الأَسْمَاء Hamzah Al-Wasl in Irregular Nouns

The irregular hamzah al-wasl is found in ten specific nouns in the Arabic language, only seven of these are found in the Holy Qur'an. The nouns found in the Holy Qur'an are: ابــن– ابنــت– امــرؤ– امــرأت–اســم– اثــنين– اثنــتين

Examples of ابن

﴿ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ ﴾ [آل عمران:٤٥]

﴿ وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى ﴾ [هود:٤٥]

Examples of ابنت:

This can be found in the Qur'an in its singular form and in the double (مُثَنَّى) form:

﴿ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا ﴾ [التحريم:١٢]

﴿ قَالَ إِنِّىٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَٰتَيْنِ ﴾ [القصص:٢٧]

Examples of امرؤ in the three different grammatical ways (مرفوعًا، منصوبًا ومجرورًا)

﴿ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ ﴾ [النساء:١٧٦]

﴿ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ ﴾ [مريم:٢٨]

﴿ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ٣٧ ﴾ [عبس:٣٧]

Examples of امرأة

It can be found written with the تاء المفتوحة (امرأت) or with the التاء الْمَرْبُوطَة (امــرأة) as the last letter. امرأت can be found in its singular form (امرأت) or in its double form (امــرأتين), both beginning with همزة الوصل:

﴿ ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ ﴾ [التحريم:١٠]

﴿ وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا ﴾ [النساء:١٢٨]

﴿ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ ۖ ﴾ [القصص:٢٣]

Example of اسم

﴿ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي ٱسْمُهُۥٓ أَحْمَدُ ۖ ﴾ [الصف:٦]

Examples of اثنين (two)

It can be found conjugated with an alif and with or without a noon (اثنان، اثنا عشر), or with a ya' with or without a noon (اثنين، اثني عشر).

﴿ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ ﴾ [المائدة:١٠٦]

﴿ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِيَ ٱثْنَيْنِ إِذْ هُمَا فِي ٱلْغَارِ ﴾ [التوبة:٤٠]

﴿ إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا ﴾ [التوبة:٣٦]

﴿ وَبَعَثْنَا مِنْهُمُ ٱثْنَيْ عَشَرَ نَقِيبًا ۖ ﴾ [المائدة:١٢]

<u>Examples of اثنتين (two), which is the female form of اثنين</u>

This can be conjugated the same ways as "اثنين" described above.

﴿ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ﴾ [البقرة:٦٠]

﴿ وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ﴾ [الأعراف:١٦٠]

﴿ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ ﴾ [النساء:١٧٦]

The other three nouns that start with همزة الوصل that are NOT found in the Qur'an are: است، ابنم، ايم

<u>Note</u>: The word الاسم found in Surah الْحُجُرَات can be started two different ways:

﴿ بِئْسَ ٱلِاسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ﴾ [الحجرات:١١]

1. It can be started with همزة الوصل المفتوحة followed by a kasrah of the lam: "اَلِسْم"
2. It can be started with اللام مكسورة without hamzah al-wasl that precedes it: "لِسْم" Both ways are accepted.

هَمْزَةُ الْوَصْلِ فِي الْحُرُوف Hamzah Al-Wasl in Participles

تُدْخل همزةُ الوصلِ عَلى حَرْفِ اللامِ مِن "ال" التَّعريف وتَكُونُ مَفْتُوحة دَائمًا

Hamzah al-wasl can precede the participle lam of the ال of "the". Hamzah al-wasl, when beginning these words is always read with a fathah (فَتْحَة). Examples of this are found in the following:

﴿ ٱلرَّحْمَـٰنِ ﴾ ﴿ ٱلْإِنسَـٰنُ ﴾ ﴿ ٱلْقُرْءَانُ ﴾

The همزة الوصل disappears in writing and in pronunciation in "ال" of nouns when preceded by لام الْجَر or a lam with a kasrah. This is demonstrated in the following aayaat:

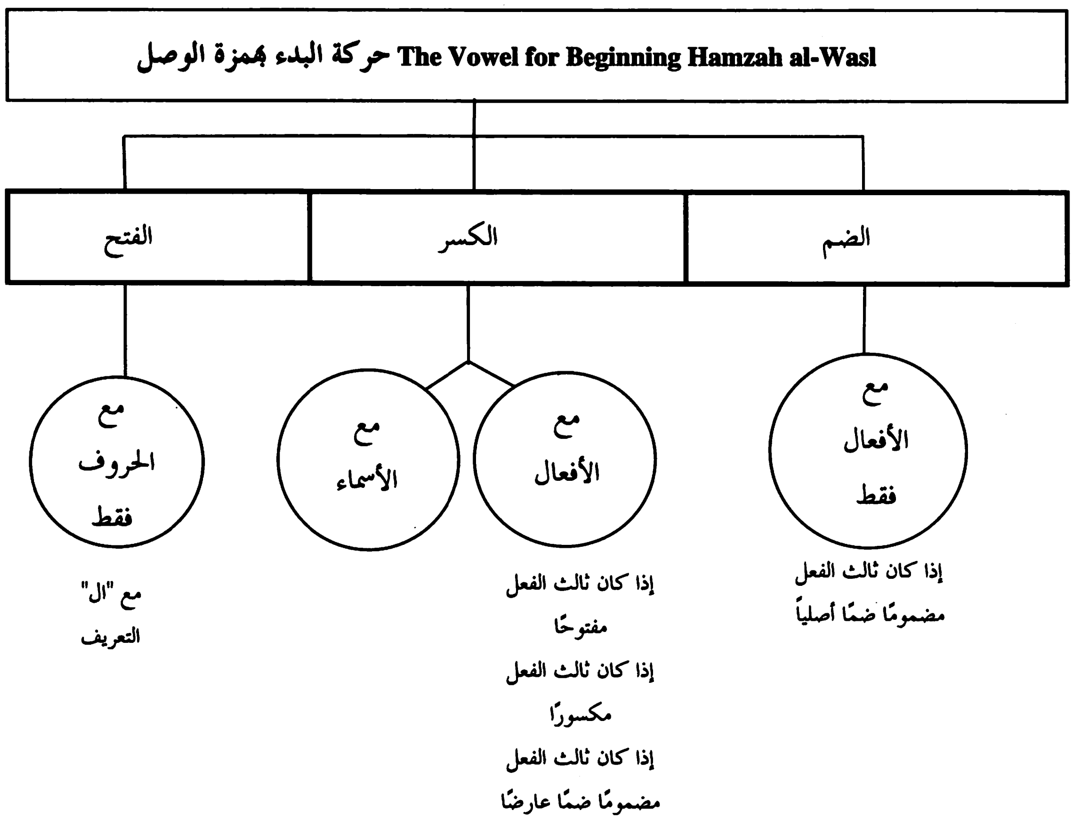
﴿ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ ﴾ [النبأ:٣١]

﴿ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴾ [يوسف:٤٣]

When the other حروف الجر enter a noun beginning with "ال" the همزة الوصل is not pronounced, but is still written in the word:

﴿ ٱلْمُنَـٰفِقُونَ وَٱلْمُنَـٰفِقَـٰتُ بَعْضُهُم مِّنۢ بَعْضٍ يَأْمُرُونَ بِٱلْمُنكَرِ ﴾ [التوبة:٦٧]

Chart summarizing vowels used when beginning a word with hamzah al-wasl



اجتماع همزتي القطع والوصل معًا في كلمة واحدة The Meeting of the Two Hamzah Al-Qata' and Al-Wasl in One Word

There are two ways this occurs. The first way is when the همــزة الوصــل precedes the همزة القطع الساكنة . The second occurrence is when همزة القطــع of اســتفهام (question) precedes همزة الوصل.

تَقَدُّمُ همزةِ الوصْلِ على همزةِ القطعِ الساكنة Hamzah Al-Wasl Precedes a Hamzah Qata' which is Saakinah

عنــد الْبَــدء تبــدّل هَمْــزَة الْقَطــع حــرف مــدّ مُجَــانس لِحَرَكَــة هَمْــزَة الْوَصــل

When starting these words, the hamzah qata' that is saakinah is changed to a medd letter similar to the vowel on the hamzah al-wasl.

This is further explained after the following examples.

This only occurs in a few verbs. Examples of this can be found in the following aayaat:

﴿ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ ﴾ [البقرة:٢٨٣]

﴿ وَقَالُوا۟ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ ﴾ [الأعراف:٧٧]

﴿ وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ﴾ [التوبة:٤٩]

﴿ فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ﴾ [طه:٦٤]

﴿ ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ ﴾ [الأحقاف:٤]

We know from previous subjects that when we join the word preceding the word "the" with hamzah al-wasl with the word that has it, we do not pronounce or use همزة الوصل. The همــزة القطع ساكنة stays fixed, and is pronounced.

In the first example on the previous page: ٱلَّذِى ٱؤْتُمِنَ we would read the ذال of الذي with a kasrah, then immediately pronounce the hamzah ؤْ saakinah. When beginning one of these words, we begin with hamzah al-wasl with the appropriate vowel, then the همـزة القطـع that immediately follows is changed into a حرف مد of the similar vowel as on the hamzah al-wasl. If we start hamzah al-wasl with a kasrah, the همزة القطع ساكنة that immediately follows becomes a ياء مدّية . An example of this is in the word ٱئْذَن. Similarly, if the vowel on hamzah al-wasl when starting a word like this is a dhammah, then the hamzah qata' saakinah is changed into a واو مَدّيّة. This would be the case when starting the word: ٱؤْتُمِن. This was discussed under المد البـدل rule and it is as such: ***Whenever two hamzahs meet, the first voweled, the second saakinah, the second hamzah changes into a medd letter of the same nature as the vowel on the first hamzah.***

This rule is employed anytime there are two hamzahs; the first voweled, the second saakinah, but is used in hamzah al-wasl only when starting on a verb that has a hamzah al-wasl immediately followed by a همزة قطع (hamzah qata') saakinah.

تَقَدُّمُ هَمْزَةِ الْقَطْعِ التي لِلاسْتِفهامِ عَلى هَمْزَةِ الوَصْلِ The Questioning Hamzah Al-Qata' Precedes Hamzah Al-Wasl

This occurs in nouns and verbs. In verbs, the همـزة الوصـل is dropped in writing and pronunciation and the همزة الاسـتفهام remains. In nouns, both types of hamzahs remain in the word.

الحالة الأولى: The first case

تُسقَطُ هَمْزَةُ الوَصْلِ خطًّا ولَفْظًا وَتَبْقَى همزةُ القطـعِ الـتي لِلاسـتفهامِ Hamzah al-wasl is dropped in writing and pronunciation and هَمْـزَةُ الْقَطْـعِ of a question remains. **This is in verbs.** The following aayaat demonstrate this:

﴿ قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ ﴾ [البقرة:٨٠]

﴿ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾ ﴾ [مريم:٧٨]

﴿ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ﴾ [سبأ:٨]

﴿ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾ ﴾ [الصافات:١٥٣]

﴿ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ﴿٧٥﴾ ﴾ [ص:٧٥]

﴿ أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ﴿٦٣﴾ ﴾ [ص:٦٣]

﴿ سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ﴾ [المنافقون:٦]

All of the verbs in red originally have hamzah al-wasl at the beginning, but because the questioning هَمْزَةُ القَطعِ (hamzah al-qata') entered the verb, hamzah al-wasl has been dropped in writing as well as pronunciation.

The verb in the first example is ﴿ ٱتَّخَذْتُمْ ﴾, and then when the questioning هَمْـــزَةُ الْقَطْـــع (hamzah al-qata') entered it, the result is: ﴿ أَتَّخَذْتُمْ ﴾. As mentioned at the beginning of this chapter, the هَمْـــزَةُ الْقَطْـــع (hamzah al-qata') is always pronounced with the vowel that accompanies it.

الحالة الثانية The second case:

When a هَمْزَةُ الْقَطْع (hamzah qata') indicating a question (الاســـتفهام) enters a noun that has the definite article "ال" attached at the beginning of it, هَمْـــزَةُ الْوَصْـــل (hamzah al-wasl) undergoes changes so that the questioning hamzah can be distinguished from the "ال". Without a change in hamzah al-wasl, it would be impossible to determine whether there was a question before the "ال" or not, since we begin nouns that have "ال" in front of them with a fathah (فَتْحَـــة) and the همزة قطع of questioning also begins with a fathah (فَتْحَـــة). Hamzah al-wasl would normally not be pronounced at all during continuous reading. When this questioning هَمْـــزَةُ الْقَطْـــع (hamzah qata') is present before a noun starting with "ال", hamzah al-wasl is changed to either one of the two following states. Both of these ways of recitation are allowed in the recitation of حفص عَن عَاصِم مِن طَرِيق الشّاطبيّة.

1. A lengthened alif; ألف مديّة. This is called إِبْدال
2. An "eased" hamzah; همزة مُسَهّلة. This is called تَسْهِيل

الإبدال

عِندَما تَدْخُلُ هَمْزَةُ الاسْتِفهَامِ عَلى الاسمِ الْمُعَرَف بِ "ال" تُبدَلُ هَمْزةُ الوَصلِ الّتِي فِي "ال" التعريفِ أَلِفًا مَدِّيَّةً تُمَدُّ بِمقْدارِ ٦ حرَكَات

Its definition: When a hamzah indicating a question (الاســـتفهام) enters a **noun** that has the definite article "ال" , hamzah al-wasl (همـــزة الوصـــل) of "ال" is changed into a lengthened alif which is lengthened **six vowel counts**. This lengthening is six counts due to the sukoon on the lam after the long alif. The medd is مدّ لازم and is either مُثقّـــل when followed by a shaddah, or مُخَفّف when there is a simple sukoon after the long alif.

التسْهيل

عندما تَدْخُلُ هَمْزَةُ الاسْتِفهَامِ عَلَى الاسمِ الْمُعَرَف بِ "ال" تُسَهَّلُ هَمْزَةُ الْوَصْلِ بَيْنَ الْهَمْزَةِ والألفِ مَعَ عَدمِ المدّ مُطلقًا

When a hamzah indicating a question (الاستفهام) enters a **noun** that has the definite article "ال" , the hamzah al-wasl (همـــزة الوصـــل) is "eased" so that it is between a hamzah and an alif, with absolutely no medd.

Occurrences: This change (either lengthening with إبدال or تَسْـــهيل) occurs in three words in six places in the Qur'an. The three words are: ءَآلْـٰٔنَ ءَآلذَّكَرَيْنِ ءَآللَّهُ

The aayaat they occur in are as follows:

﴿ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴾ [يونس:٥١]

﴿ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴾ [يونس:٩١]

﴿ قُلْ ءَآللَّهُ أَذِنَ لَكُمْ ﴾ [يونس:٥٩]

﴿ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴾ [النمل:٥٩]

﴿ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ ﴾ [الأنعام:١٤٣، ١٤٤]

A reminder: All of these three words in the six different aayaat shown above can be read with either إبْدَال or تَسْهِيل. Repeating again, the reason for the need of هَمْزَةُ الْوَصْل (hamzah al-wasl) to be used, but changed, is that without the questioning hamzah, the word would be started with a fathah (فَتْحَة) on hamzah al-wasl. The questioning هَمْـــزَةُ الْقَطْـــع (hamzah qata') has a fathah (فَتْحَـــة) on it, and without using and changing hamzah al-wasl, the listener would not be aware that there was a question. This is because the word would sound the same with or without the question هَمْزَةُ الْقَطْع (hamzah qata') if there was no change in hamzah al-wasl.

This concludes book two of the three part series entitled: Tajweed Rules of the Qur'an. We ask Allah to make easy the publishing of part three in the near future, and He is capable of everything.

Notes

ملاحظات

Notes

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